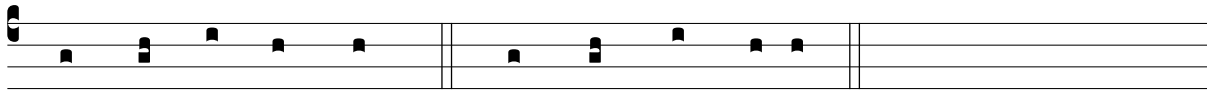
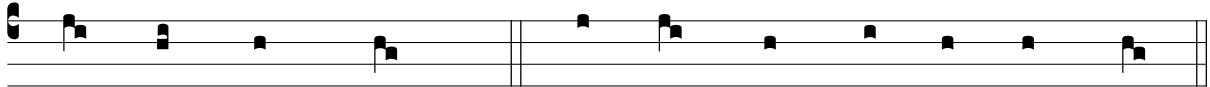


THE NATIVITY OF THE LORD: THE MASS DURING THE NIGHT

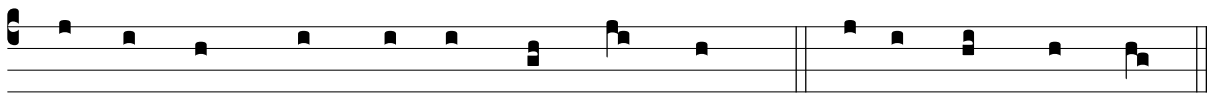
Christ the Light



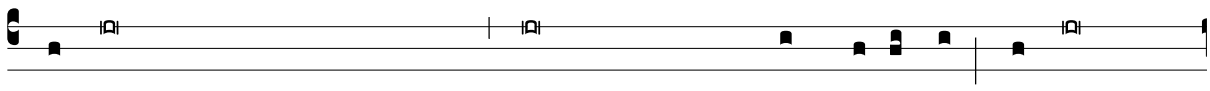
The Lord be with you. *R.* And with your spirit.



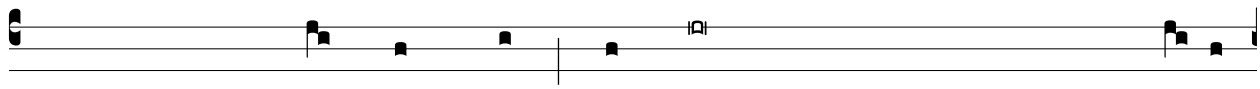
Lift up your hearts. *R.* We lift them up to the Lord.



Let us give thanks to the Lord our God. *R.* It is right and just.



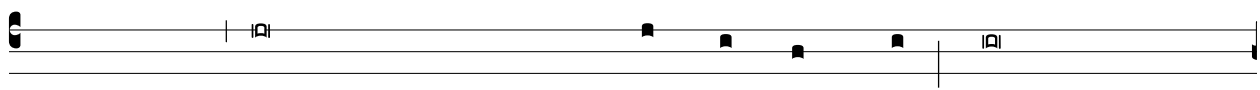
It is truly right and just, our duty and our salvation, always and



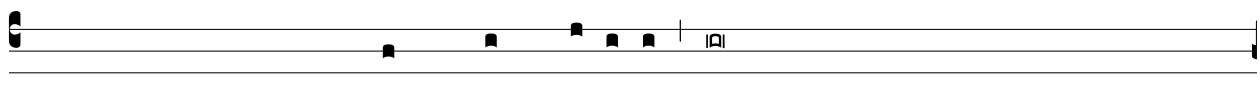
everywhere to give you thanks, Lord, ho-ly Father, almighty and e-ternal



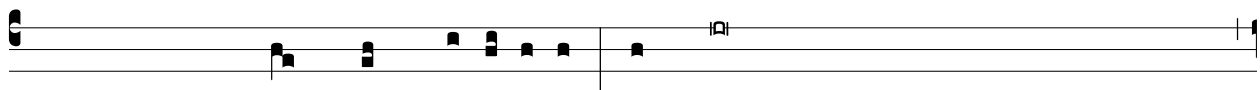
God. For in the mystery of the Word made flesh a new light of



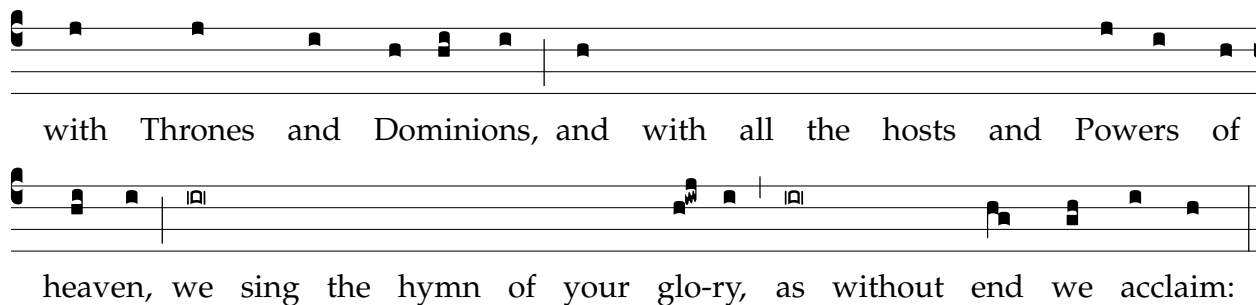
your glory has shone upon the eyes of our mind, so that, as we



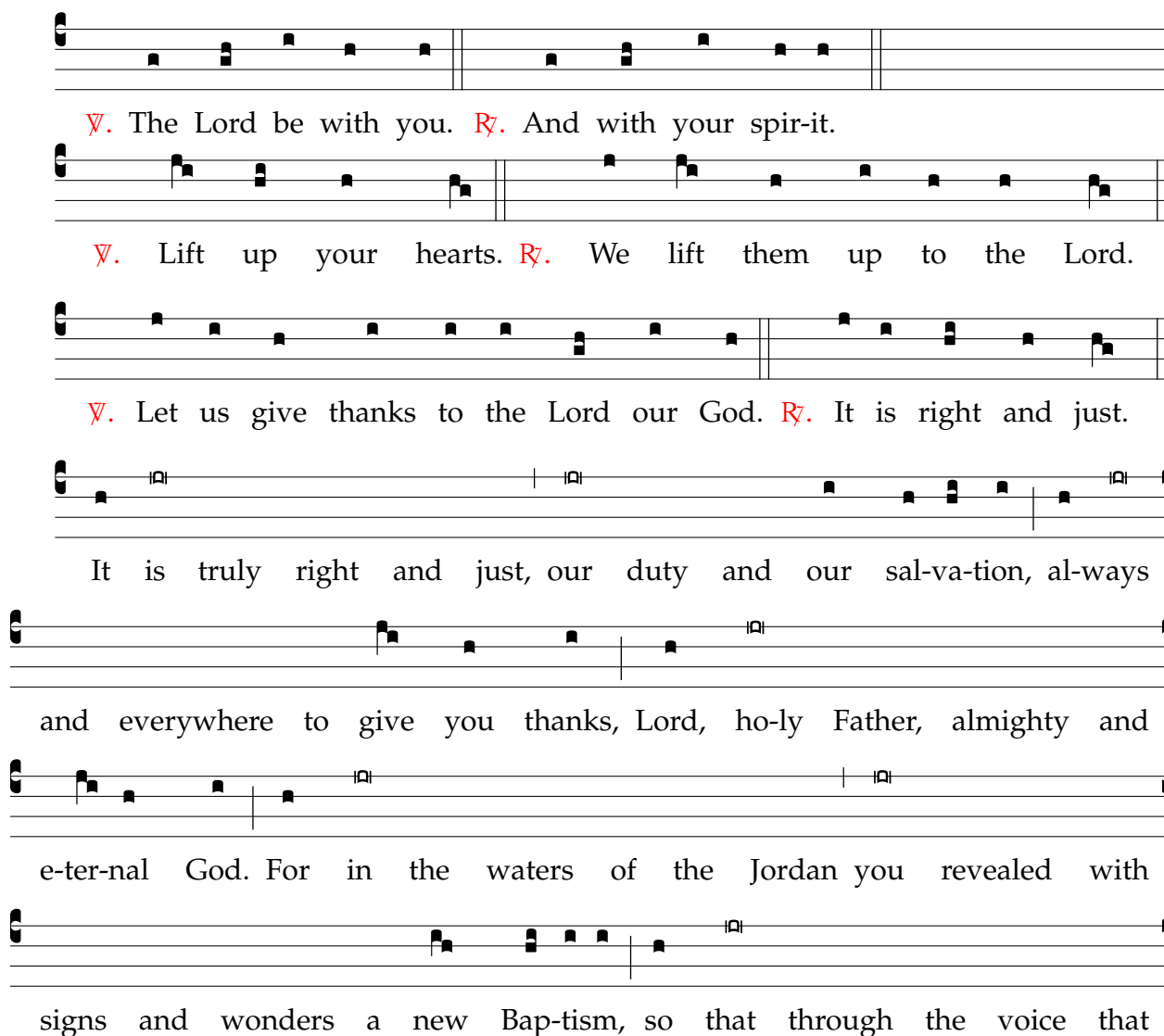
recognize in him God made vi-sible, we may be caught up through



him in love of things in-vi-sible. And so, with Angels and Archangels,



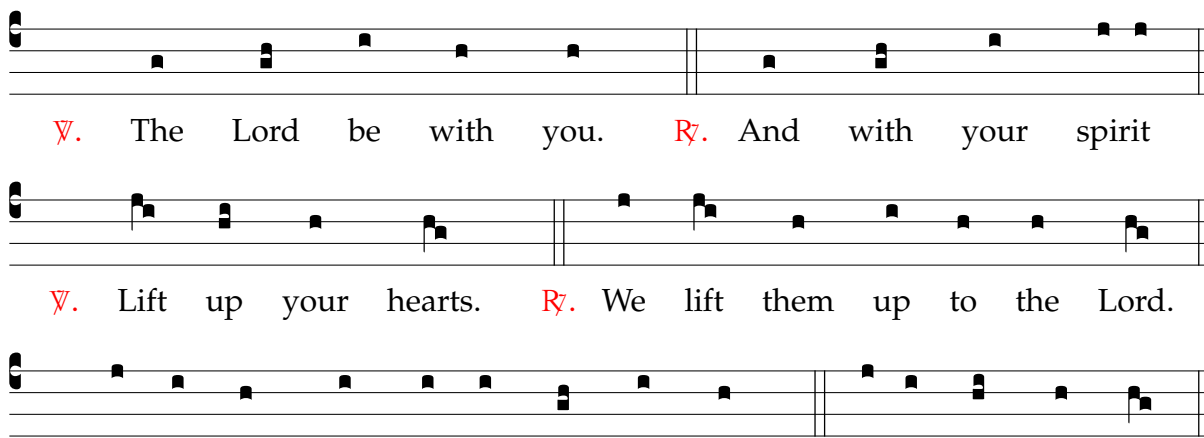
THE BAPTISM OF THE LORD  
The Baptism of the Lord





came down from heav-en we might come to be-lieve in your Word  
 dwell-ing a-mong us, and by the Spirit's descend-ing in the likeness of  
 a dove we might know that Christ your Servant has been anointed  
 with the oil of glad-ness and sent to bring the good news to  
 the poor. And so, with the Pow-ers of heav-en, we worship you  
 con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

THE FIRST SUNDAY OF LENT  
*The Temptation of the Lord*

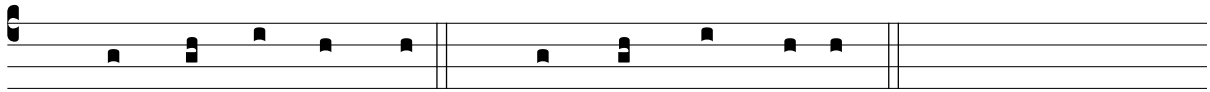


℣. The Lord be with you. ℞. And with your spirit  
 ℣. Lift up your hearts. ℞. We lift them up to the Lord.  
 ℣. Let us give thanks to the Lord our God. ℞. It is right and just.

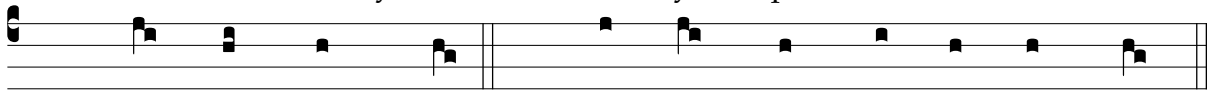


It is truly right and just, our duty and our salvation, always  
and everywhere to give you thanks, Lord, holy Father almighty and  
e-ternal God, through Christ our Lord. By abstaining forty long days  
from earthly food, he consecrated through his fast the pattern of our  
Lenten observance, and by overturning all the snares of the ancient  
serpent, taught us to cast out the leaven of malice, so that, celebrating  
worthi-ly the Paschal Mystery, we might pass over at last to the eternal  
paschal feast. And so, with the company of the Angels and Saints,  
we sing the hymn of your praise, as without end we acclaim:

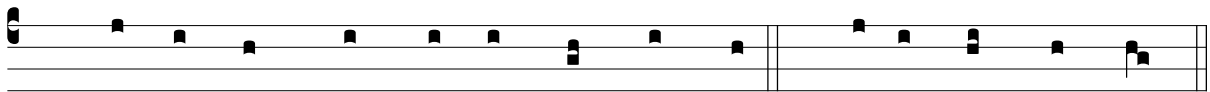
THE SECOND SUNDAY OF LENT  
*The Transfiguration of the Lord*



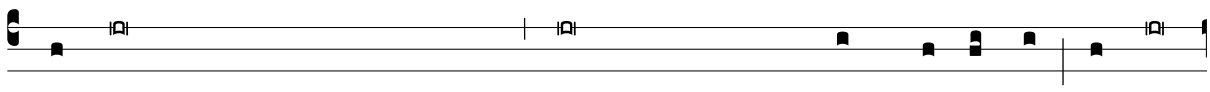
℣. The Lord be with you. ℞. And with your spir-it.



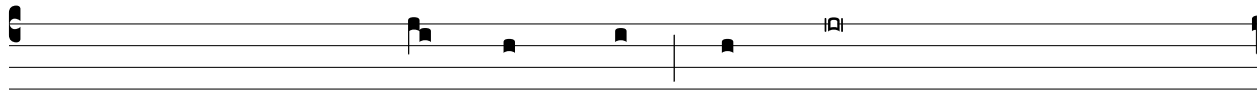
℣. Lift up your hearts. ℞. We lift them up to the Lord.



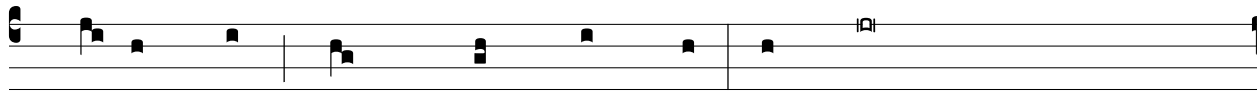
℣. Let us give thanks to the Lord our God. ℞. It is right and just.



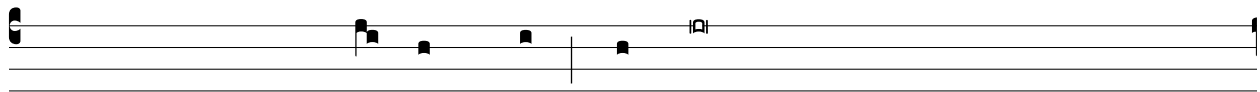
It is truly right and just, our duty and our sal-va-tion, al-ways



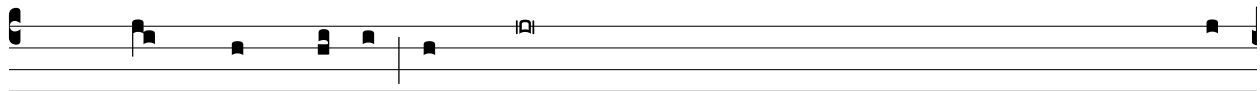
and everywhere to give you thanks, Lord, holy Father, almighty and



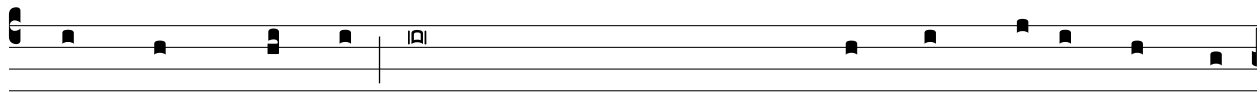
e-ter-nal God, through Christ our Lord. For after he had told the



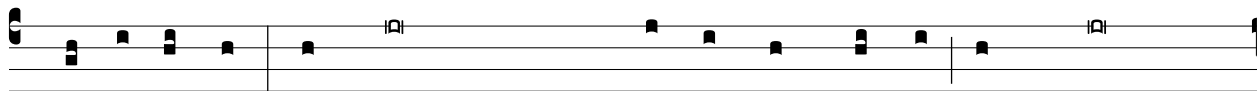
disciples of his com-ing Death, on the holy mountain he manifested



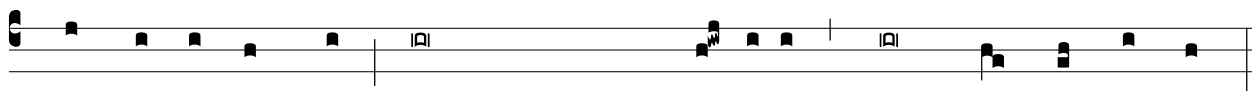
to them his glo-ry, to show, even by the testimony of the law



and the proph-ets, that the Passion leads to the glo-ry of the

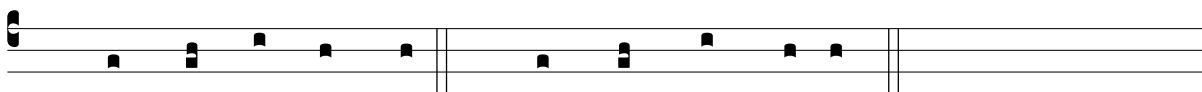


Res-ur-rec-tion. And so, with the Pow-ers of heav-en, we worship you

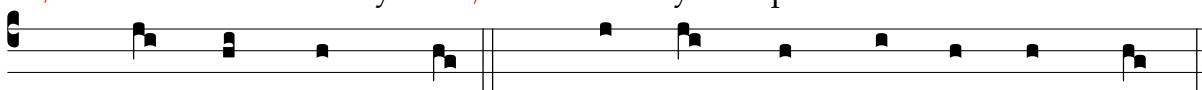


con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

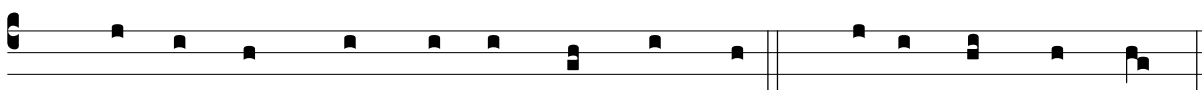
THE THIRD SUNDAY OF LENT  
The Samaritan Woman



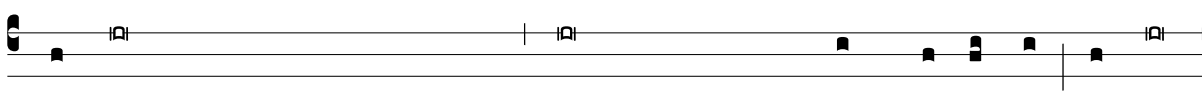
∇. The Lord be with you. Ṙ. And with your spir-it.



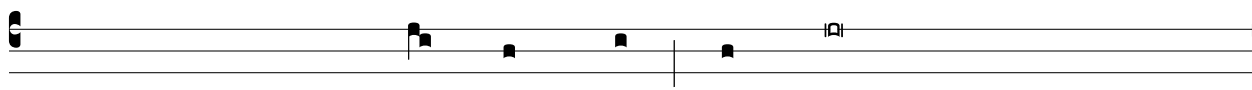
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



It is truly right and just, our duty and our sal-va-tion, al-ways



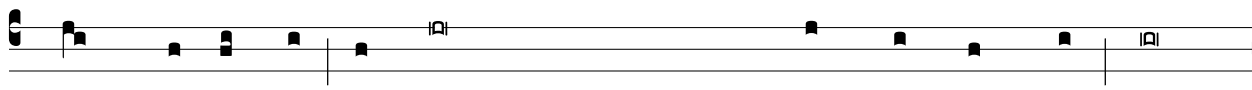
and everywhere to give you thanks, Lord, holy Father, almighty and



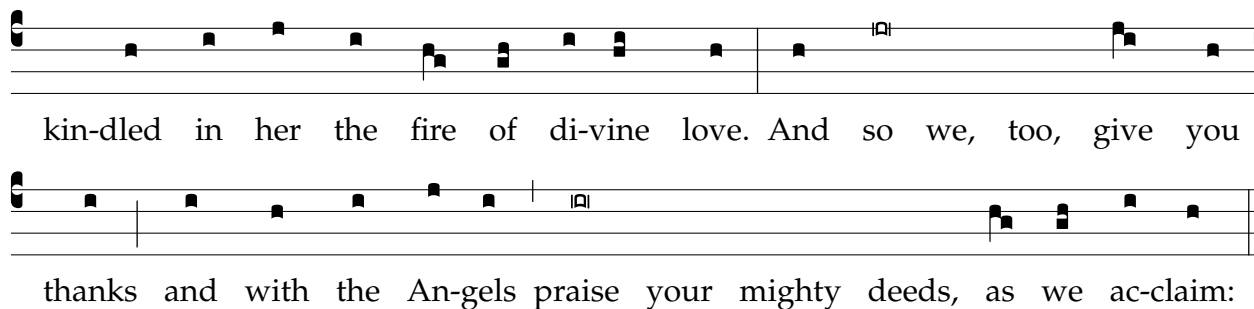
e-ter-nal God, through Christ our Lord. For when he asked the Samaritan



woman for wa-ter to drink, he had already created the gift of



faith with-in her and so ardently did he thirst for her faith, that he



THE FOURTH SUNDAY OF LENT  
The Man born Blind

∇. The Lord be with you. R∇. And with your spir-it.

∇. Lift up your hearts. R∇. We lift them up to the Lord.

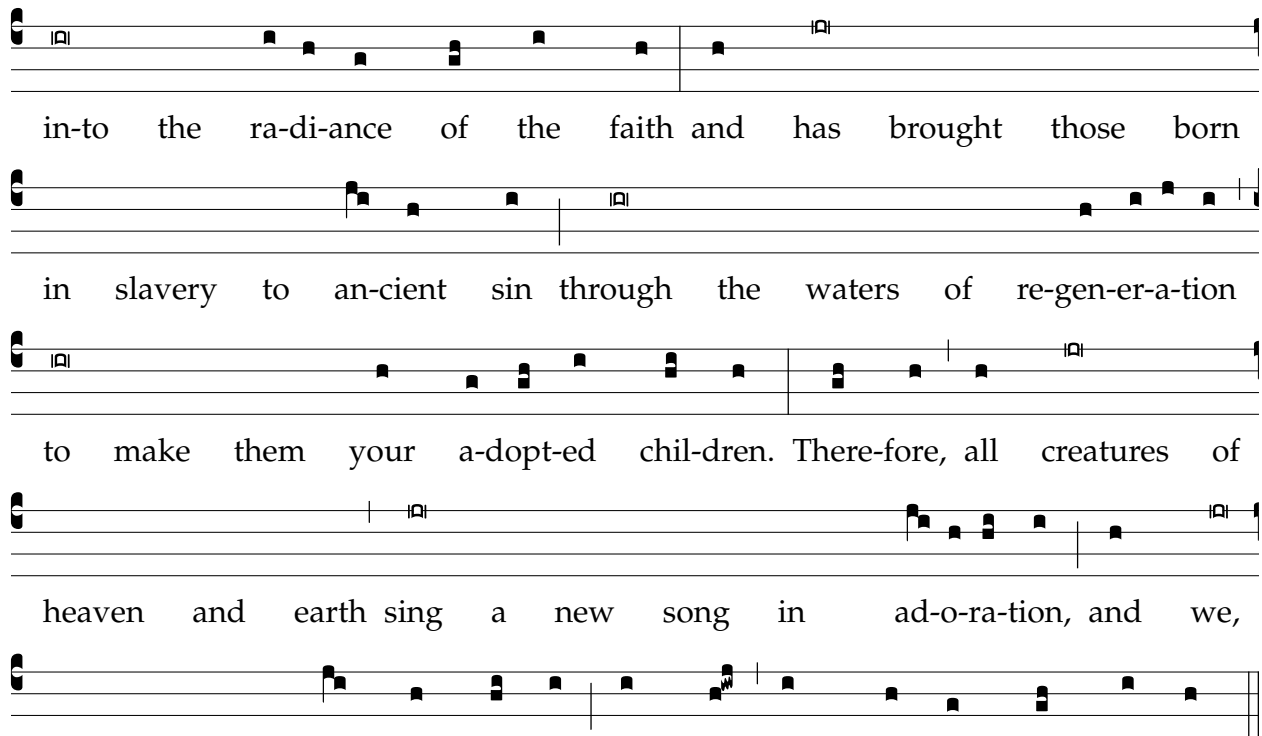
∇. Let us give thanks to the Lord our God. R∇. It is right and just.

It is truly right and just, our duty and our sal-va-tion, al-ways

and everywhere to give you thanks, Lord, ho-ly Father, almighty

and e-ter-nal God, through Christ our Lord. By the mystery of the

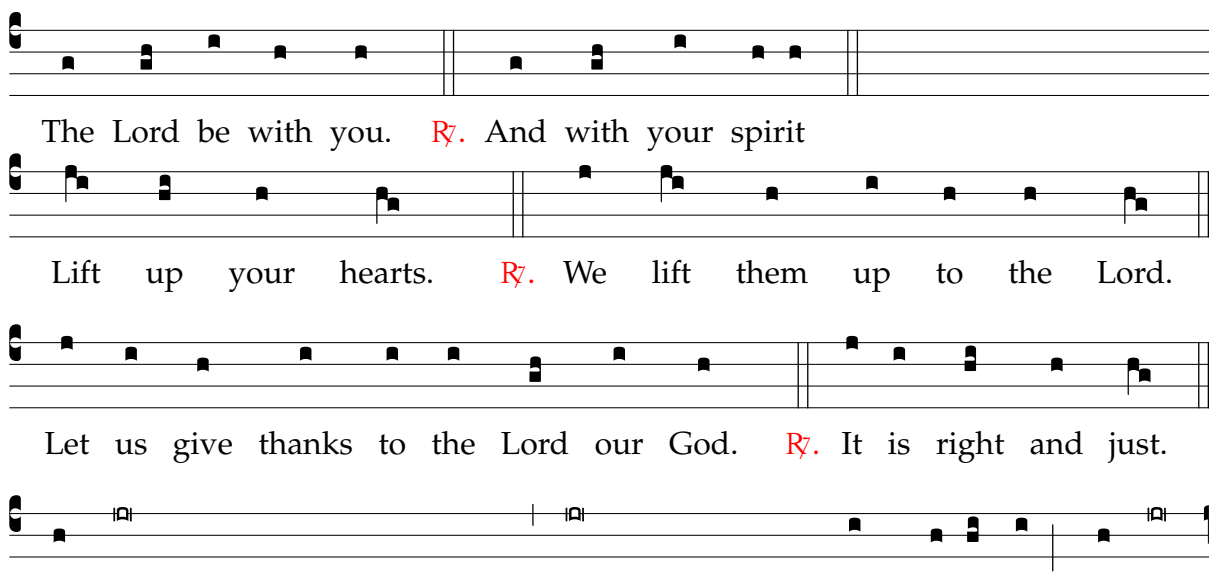
Incarnation, he has led the human race that walked in dark-ness



in-to the ra-di-ance of the faith and has brought those born  
in slavery to an-cient sin through the waters of re-gen-er-a-tion  
to make them your a-dopt-ed chil-dren. There-fore, all creatures of  
heaven and earth sing a new song in ad-o-ra-tion, and we,  
with all the host of An-gels, cry out, and with-out end ac-claim:

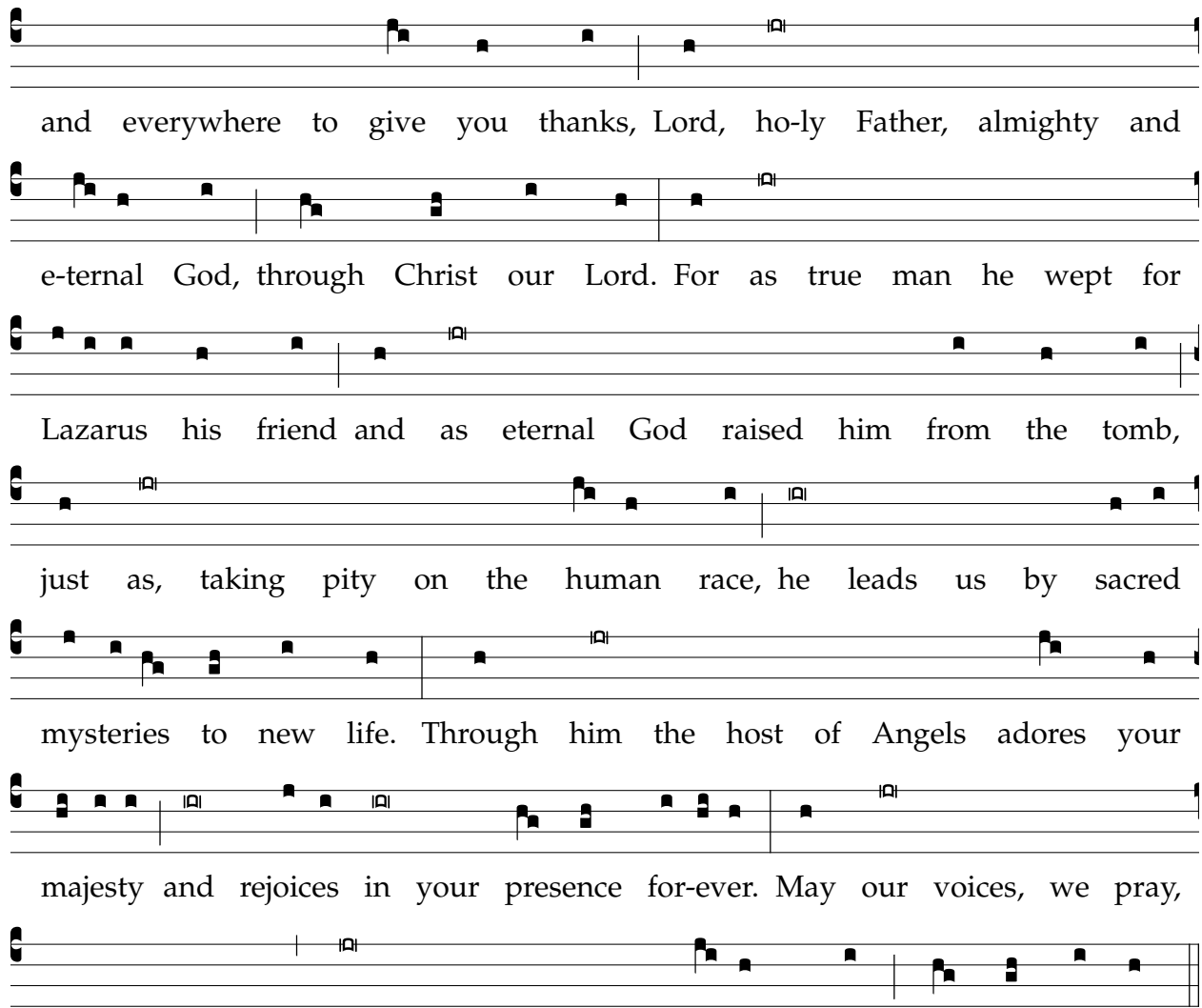
## THE FIFTH SUNDAY OF LENT

### Lazarus



The Lord be with you. **R.** And with your spirit  
Lift up your hearts. **R.** We lift them up to the Lord.  
Let us give thanks to the Lord our God. **R.** It is right and just.  
It is truly right and just, our duty and our salvation, always






and everywhere to give you thanks, Lord, ho-ly Father, almighty and  
e-ternal God, through Christ our Lord. For as true man he wept for  
Lazarus his friend and as eternal God raised him from the tomb,  
just as, taking pity on the human race, he leads us by sacred  
mysteries to new life. Through him the host of Angels adores your  
majesty and rejoices in your presence for-ever. May our voices, we pray,  
join with theirs in one chorus of exultant praise, as we acclaim:

## PALM SUNDAY OF THE PASSION OF THE LORD

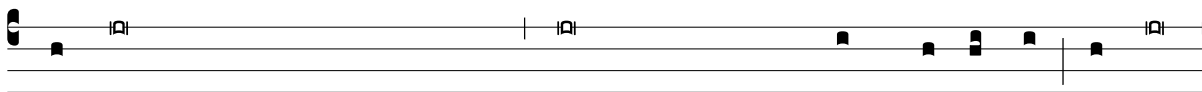
### Passion Sunday



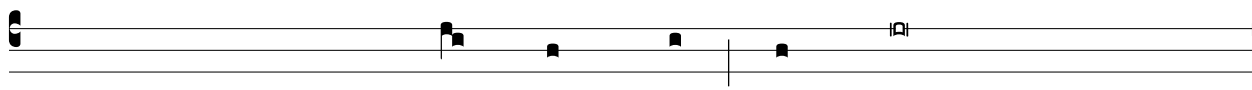
∇. The Lord be with you. R∇. And with your spir-it.  
∇. Lift up your hearts. R∇. We lift them up to the Lord



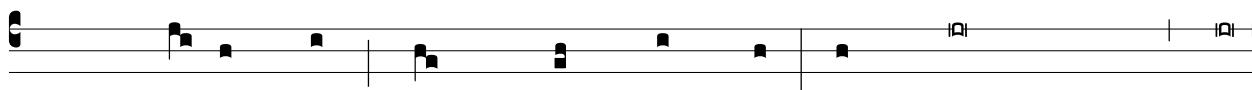
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



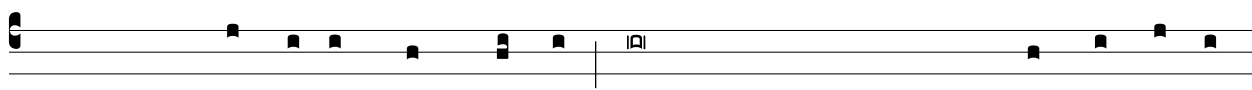
It is truly right and just, our duty and our sal-va-tion, al-ways



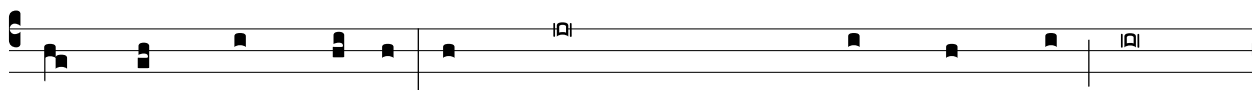
and everywhere to give you thanks, Lord, holy Father, almighty



and e-ter-nal God, through Christ our Lord. For, though innocent, he



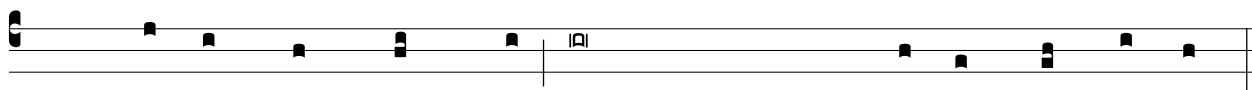
suffered will-ing-ly for sin-ners and accepted unjust con-dem-na-tion



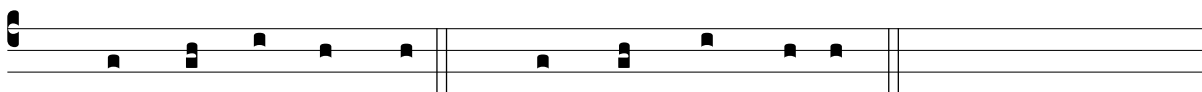
to save the guilt-y. His Death washed a-way our sins, and his



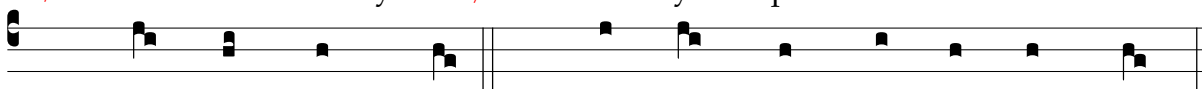
Res-ur-rec-tion has purchased our jus-ti-fi-ca-tion. And so, with all



the An-gels, we praise you, as in joyful cele-bra-tion we ac-claim:



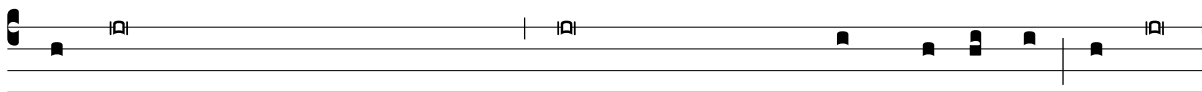
∇. The Lord be with you. Ṙ. And with your spir-it.



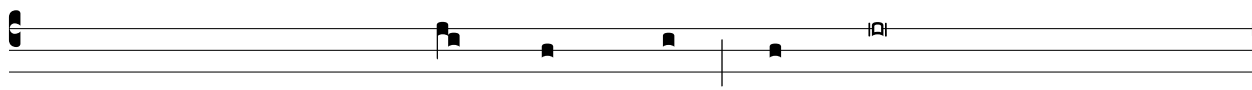
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



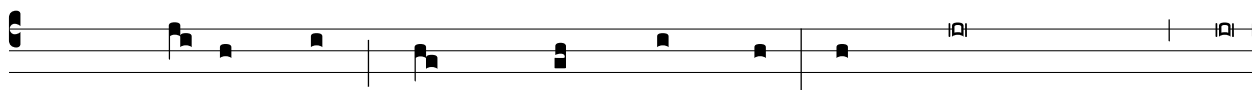
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



It is truly right and just, our duty and our sal-va-tion, al-ways



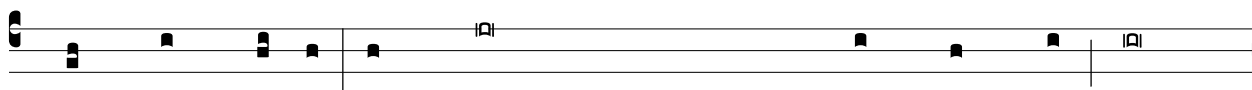
and everywhere to give you thanks, Lord, ho-ly Father, almighty



and e-ter-nal God, through Christ our Lord. For, though innocent, he



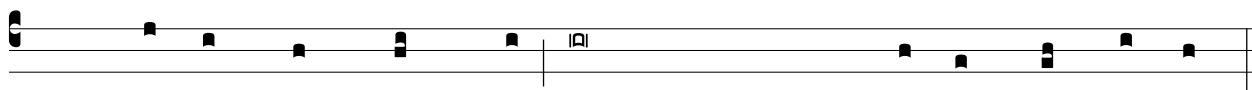
suffered will-ing-ly for sin-ners and accepted unjust con-dem-na-tion to



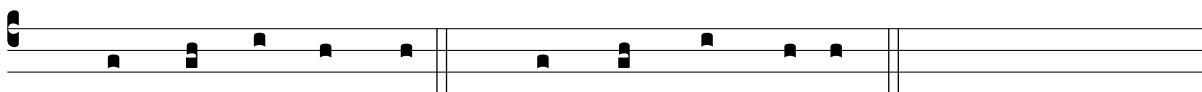
save the guilt-y. His Death has washed a-way our sins, and his



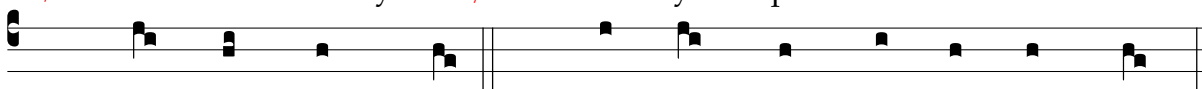
Res-ur-rec-tion has purchased our jus-ti-fi-ca-tion. And so, with all



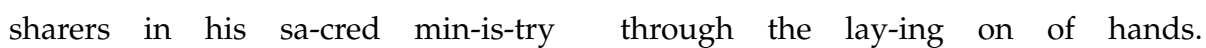
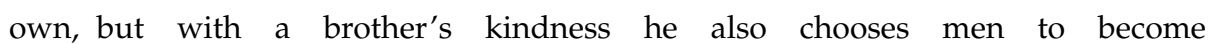
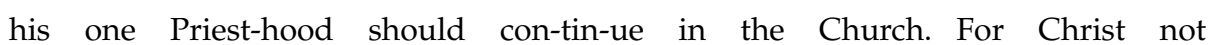
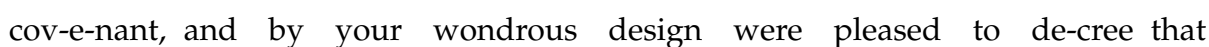
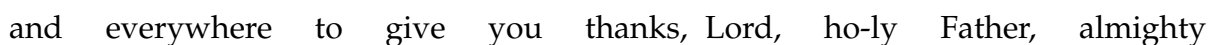
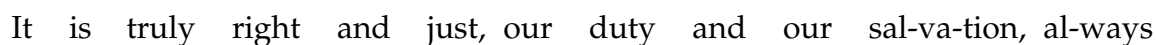
the An-gels, we praise you, as in joyful cele-bra-tion we ac-claim:

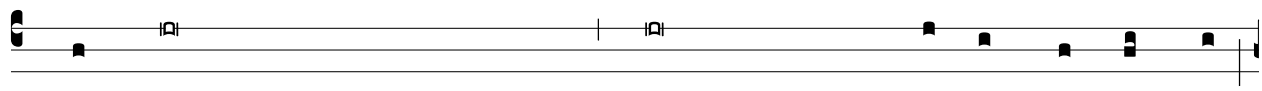


∇. The Lord be with you. Ṙ. And with your spir-it.



∇. Lift up your hearts. Ṙ. We lift them up to the Lord.

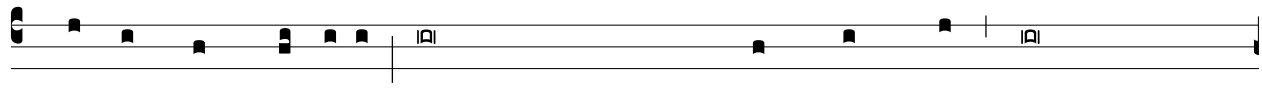




They are to renew in his name the sacrifice of hu-man re-demp-tion,



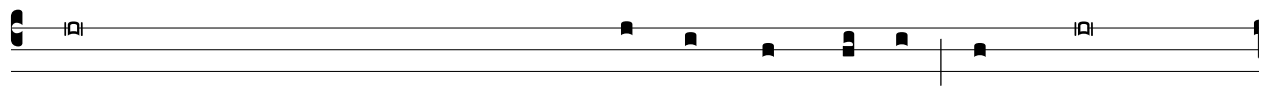
to set before your children the pas-chal ban-quet, to lead your holy



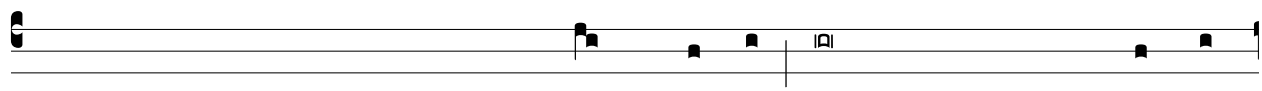
peo-ple in char-i-ty, to nourish them with the word and strengthen



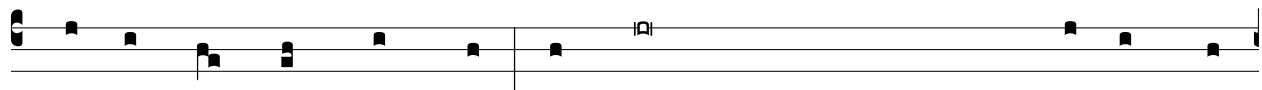
them with the Sac-ra-ments. As they give up their lives for you



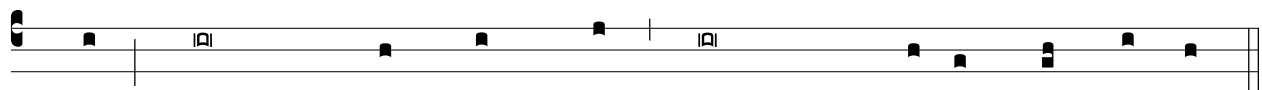
and for the salvation of their broth-ers and sis-ters, they strive to be



conformed to the image of Christ him-self and offer you a con-stant



wit-ness of faith and love. And so, Lord, with all the An-gels and



Saints, we, too, give you thanks, as in exul-tation we ac-claim:

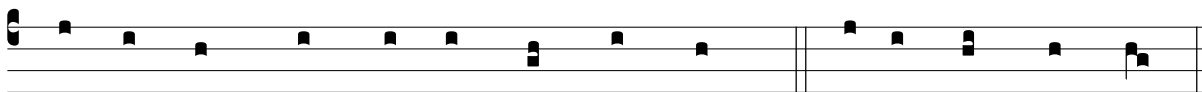
MASS OF THE LORD'S SUPPER  
The Sacrifice and the Sacrament of Christ



The Lord be with you. **R.** And with your spirit



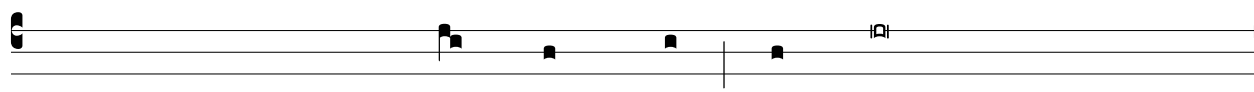
Lift up your hearts. *R.* We lift them up to the Lord.



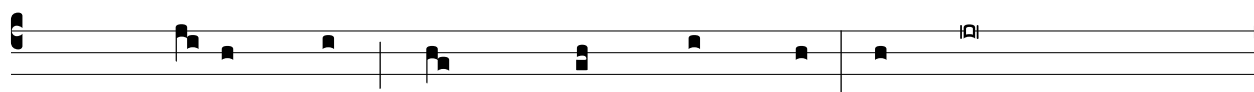
Let us give thanks to the Lord our God. *R.* It is right and just.



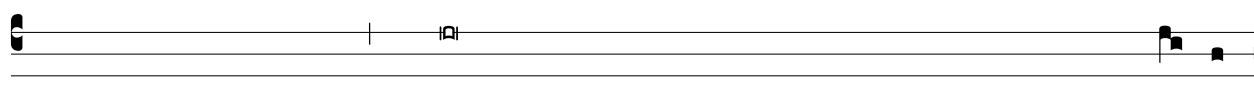
It is truly right and just, our duty and our salvation, always



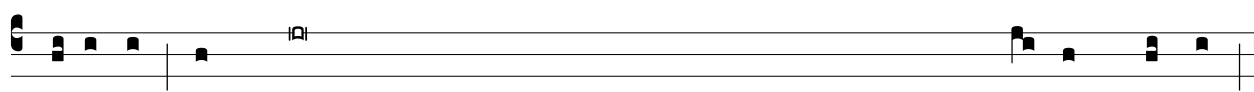
and everywhere to give you thanks, Lord, ho-ly Father, almighty



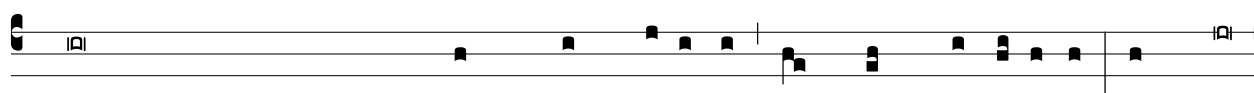
and e-ternal God, through Christ our Lord. For he is the true



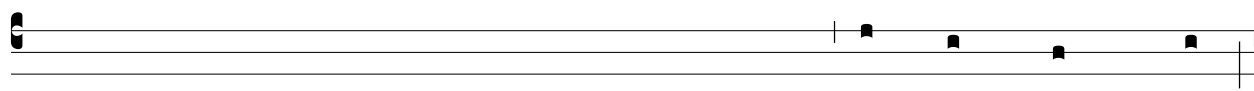
and eternal Priest, who instituted the pattern of an everlasting



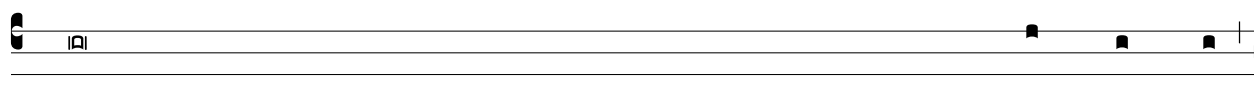
sacrifice and was the first to offer himself as the saving Victim,



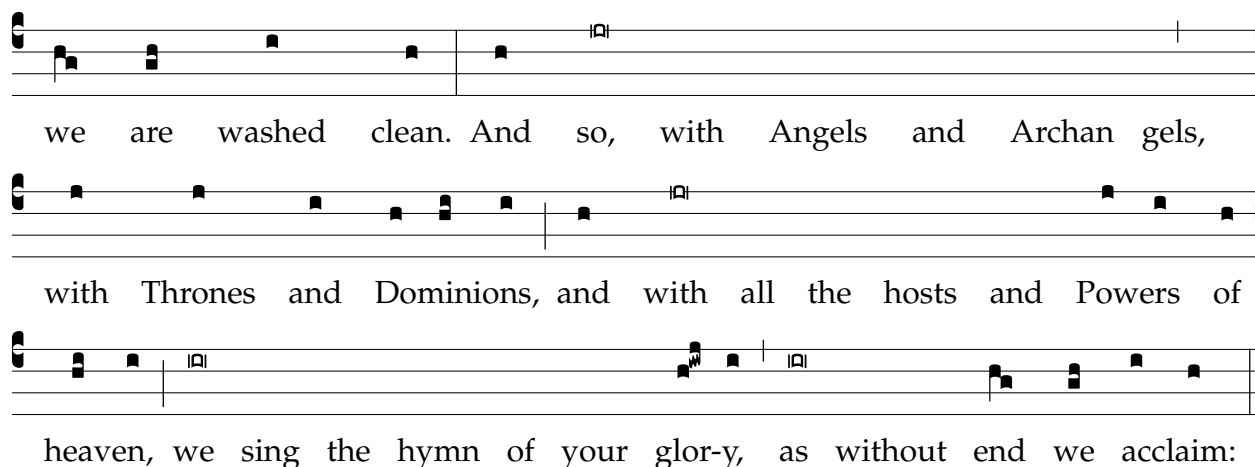
commanding us to make this offering as his memori-al. As we



eat his flesh that was sacrificed for us, we are made strong,



and, as we drink his Blood that was poured out for us,



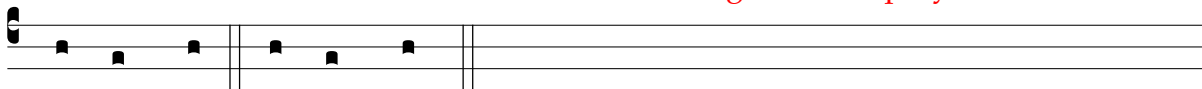
## FRIDAY OF THE PASSION OF THE LORD

### The Solemn Intercessions

The Liturgy of the Word concludes with the Solemn Intercessions, which take place in this way: the Deacon, if a Deacon is present, or if he is not, a lay minister, stands at the ambo, and sings or says the invitation in which the intention is expressed. Then all pray in silence for a while, and afterwards the Priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayer.

The faithful may remain either kneeling or standing throughout the entire period of the prayers.

Before the Priest's prayer, in accord with tradition, it is permissible to use the Deacon's invitations Let us kneel – Let us stand, with all kneeling for silent prayer.



Let us kneel. Let us stand.

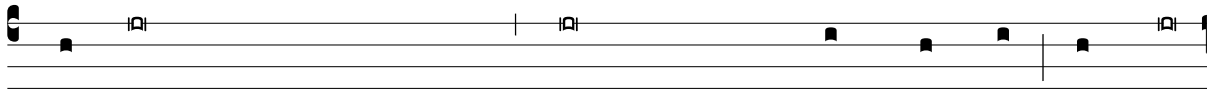
The Conferences of Bishops may provide other invitations to introduce the prayer of the Priest.

In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.

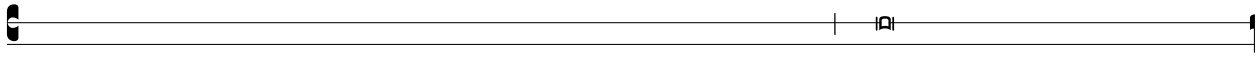
### I. For Holy Church

The prayer is sung in the simple tone or, if the invitations Let us kneel – Let us stand are used, in the solemn tone.

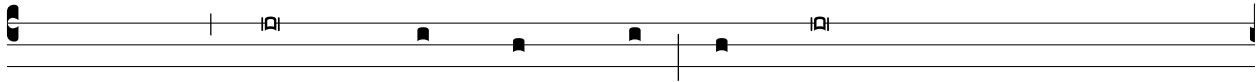
The Deacon or lay minister sings:



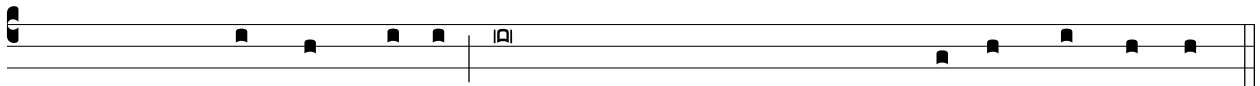
Let us pray, dearly beloved, for the holy Church of God, that our



god and Lord be pleased to give her peace, to guard her and to

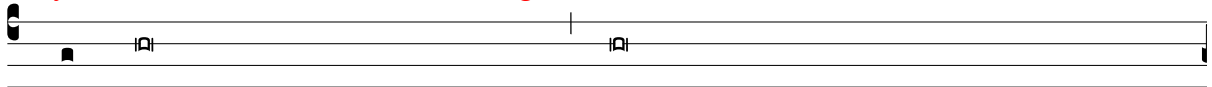


unite her throughout the whole world and grant that, leading our life

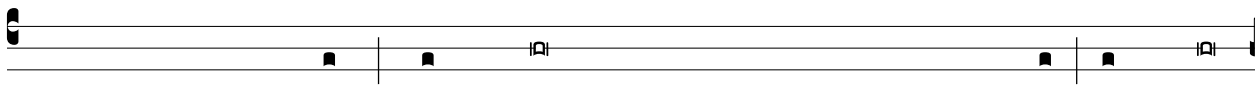


in tranquility and quiet, we may glorify God the Father almighty.

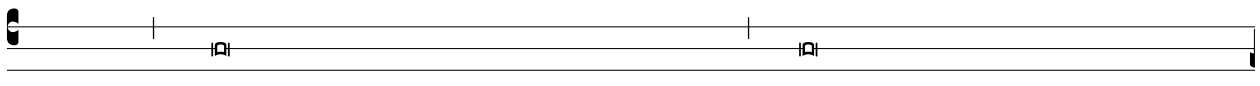
Prayer in silence. Then the Priest sings:



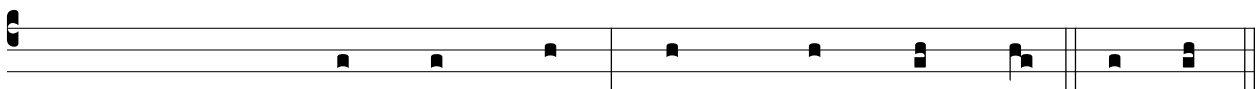
Almighty and ever-living God, who in Christ revealed your glory



to all the nations, watch over the works of your mercy, that your



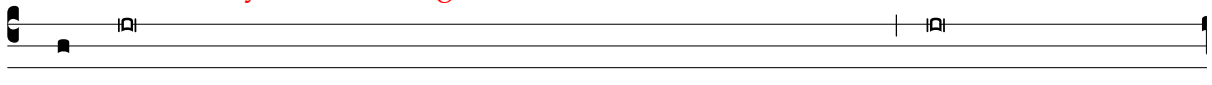
Church, spread throughout the whole world, may persevere with steadfast



faith in confessing your name. Through Christ our Lord. **R.** A-men.

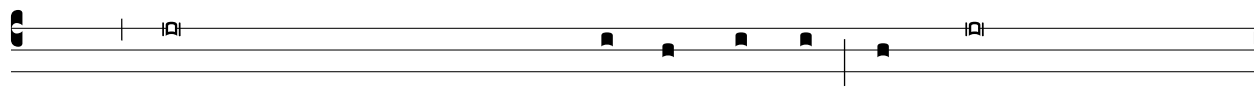
II. For the Pope

The Deacon or lay minister sings:

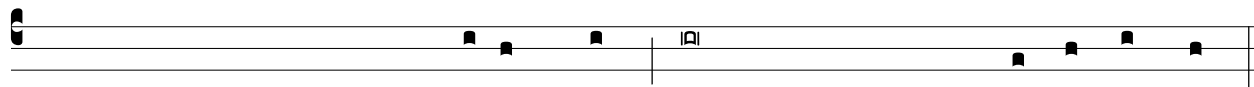


Let us pray also for our most Holy Father Pope N., that our God and



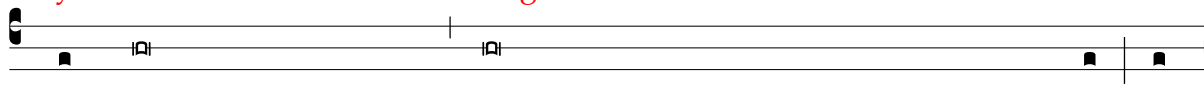


Lord, who chose him for the Or-der of Bish-ops, may keep him safe and

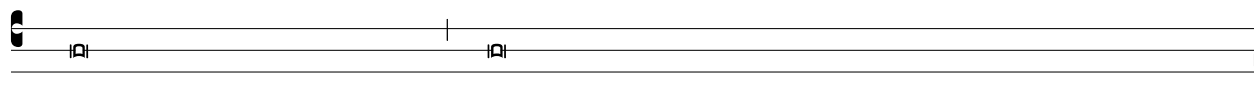


unharm-ed for the Lord's ho-ly Church, to govern the holy Peo-ple of God.

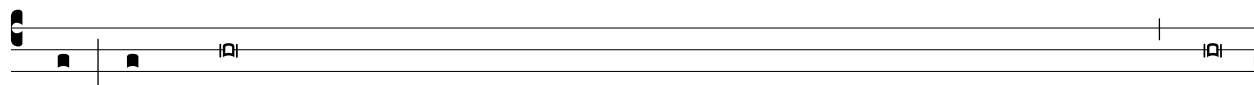
Prayer in silence. Then the Priest sings:



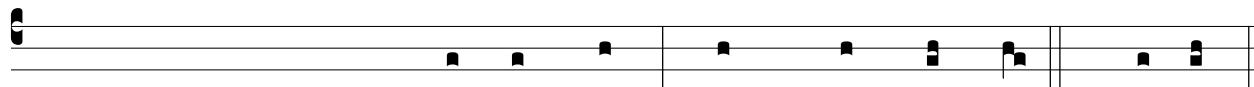
Al-mighty ever-living God, by whose decree all things are found-ed, look



with favor on our prayers and in your kindness protect the Pope chosen for



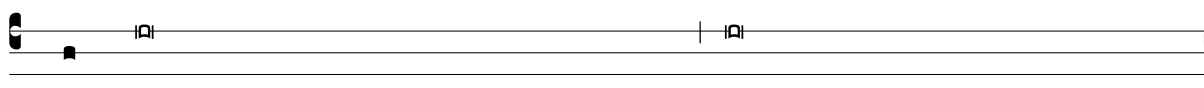
us, that, under him, the Christian people, governed by you their maker, may



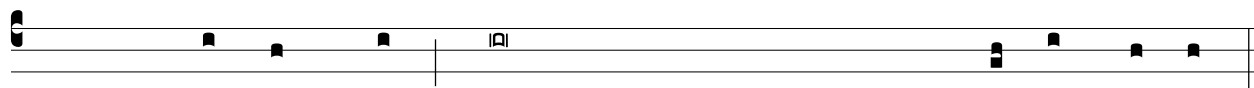
grow in merit by reason of their faith. Through Christ our Lord. *R.* A-men.

III. For all orders and degrees of the faithful

The Deacon or lay minister sings:

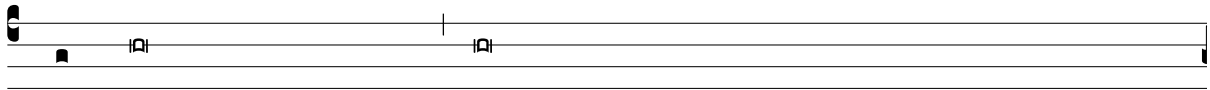


Let us pray also for our Bishop .,\* for all Bishops, Priests, and

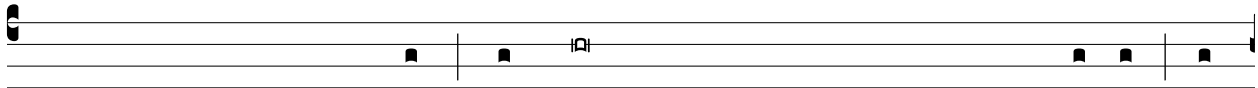


Deacons of the Church and for the whole of the faith-ful peo-ple.

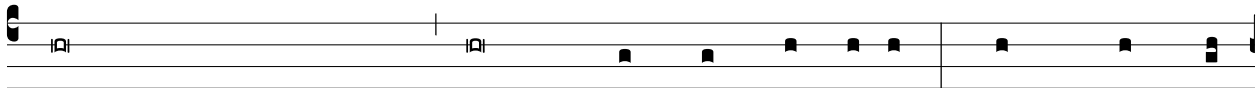
Prayer in silence. Then the Priest sings:



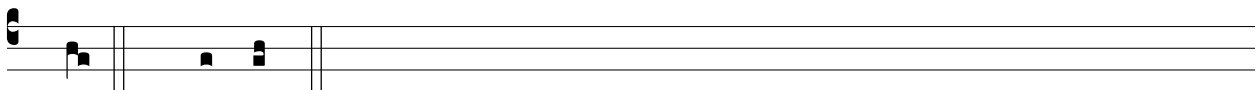
Al-mighty ever-living God, by whose Spirit the whole body of the Church



is sanctified and gov-erned, hear our humble prayer for your min-is-ters, that,



by the gift of your grace, all may serve you faith-ful-ly. Through Christ our

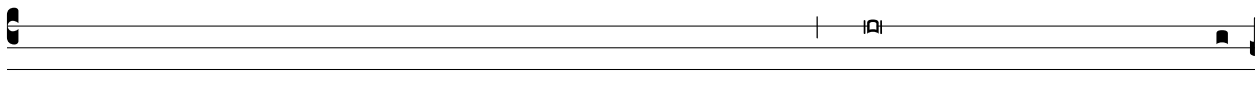


Lord. **R.** A-men.

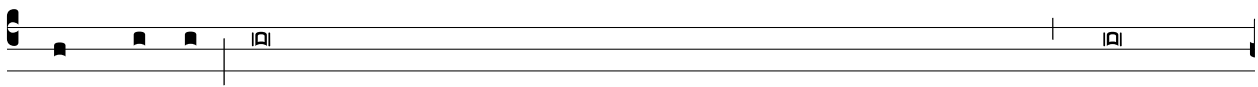
**IV. For catechumens**  
**The Deacon or lay minister sings:**



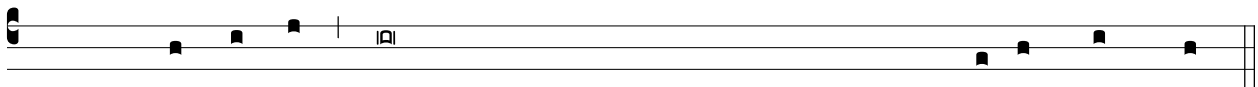
Let us pray also for **(our)** cat-e-chumens, that our God and Lord



may open wide the ears of their inmost hearts and unlock the gates of

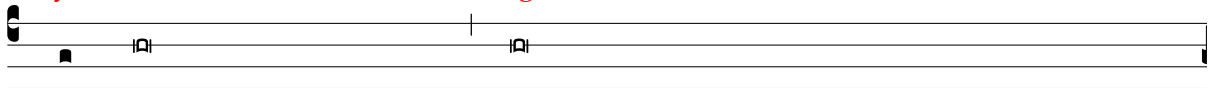


his mer-cy, that, having received forgiveness of all their sins through the

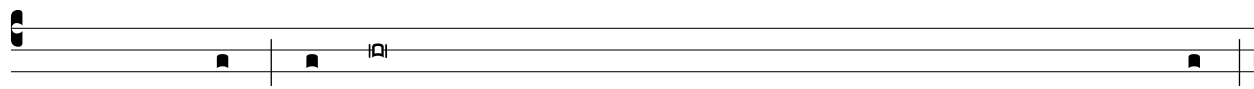


waters of re-birth, they, too, may be one with Christ Je-sus our Lord.

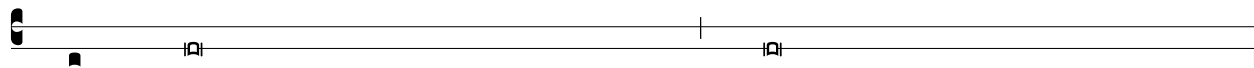
**Prayer in silence. Then the Priest sings:**



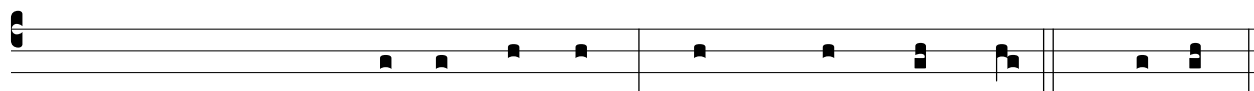
Al-mighty ever-living God, who make your Church ever fruitful with



new off-spring, in-crease the faith and understanding of (our) catechu-mens,



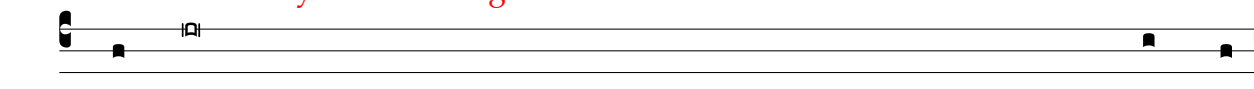
that, reborn in the font of Baptism, they may be added to the



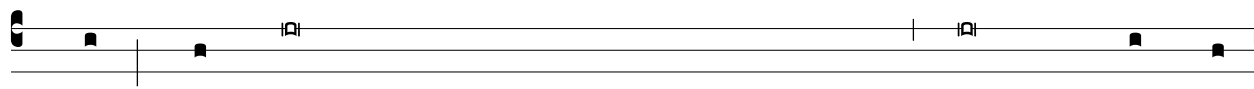
number of your a-dopt-ed chil-dren. Through Christ our Lord. *R.* A-men.

*V. For the unity of Christians*

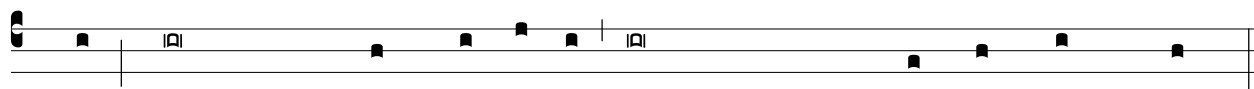
*The Deacon or lay minister sings:*



Let us pray also for all our brothers and sisters who be-lieve in

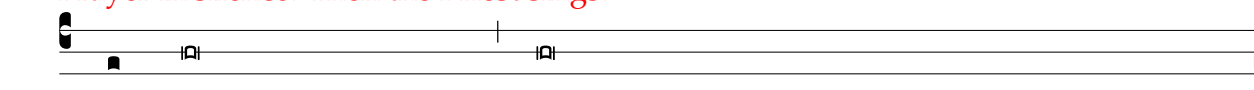


Christ, that our God and Lord may be pleased, as they live the

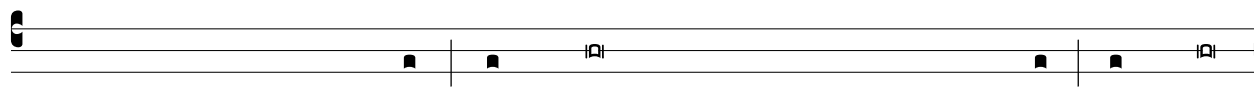


truth, to gather them to-geth-er and keep them in his one Church.

*Prayer in silence. Then the Priest sings:*



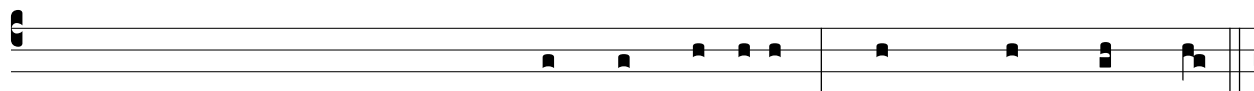
Al-mighty ever-living God, who gather what is scattered and keep together



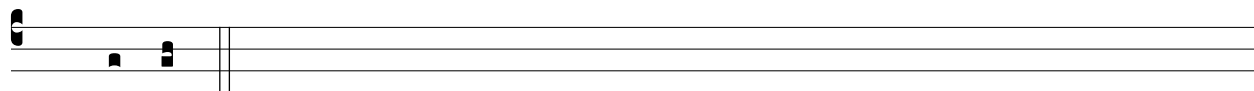
what you have gath-ered, look kindly on the flock of your Son, that those



whom one Baptism has consecrated may be joined together by integrity



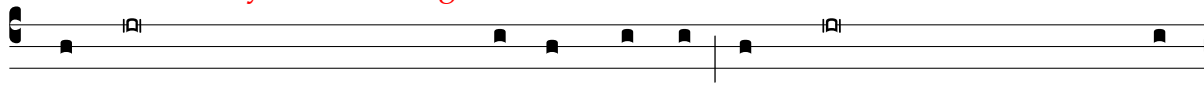
of faith and united by the bond of char-i-ty Through Christ our Lord.



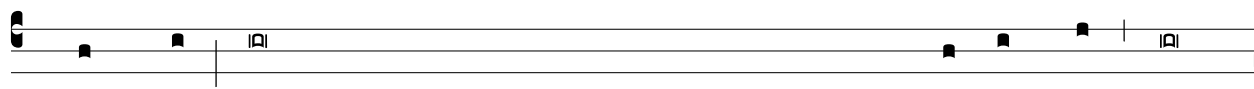
Rbar. A-men.

VI. For the Jewish People

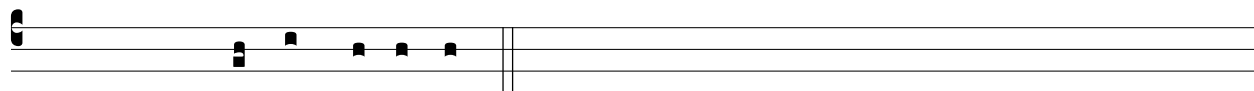
The Deacon or lay minister sings:



Let us pray also for the Jew-ish peo-ple, to whom the Lord our God

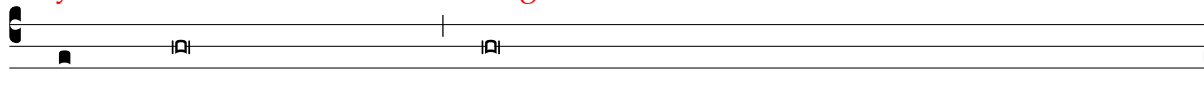


spoke first, that he may grant them to advance in love of his name and in

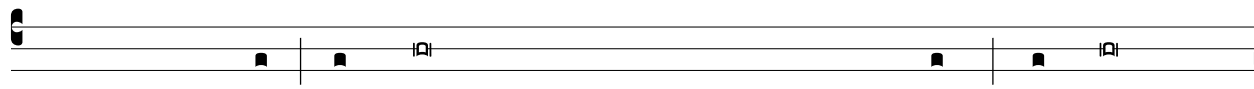


faithfulness to his cov-e-nant.

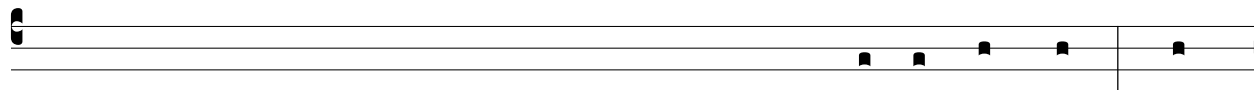
Prayer in silence. Then the Priest sings:



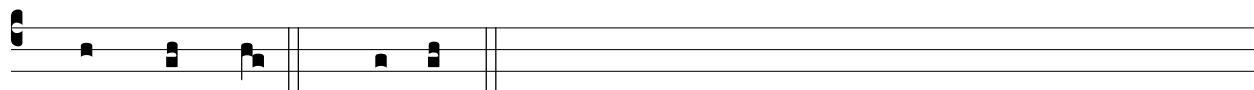
Al-mighty ever-living God, who bestowed your promises on Abraham and



his descend-ants, gra-ciously hear the prayers of your Church, that the people



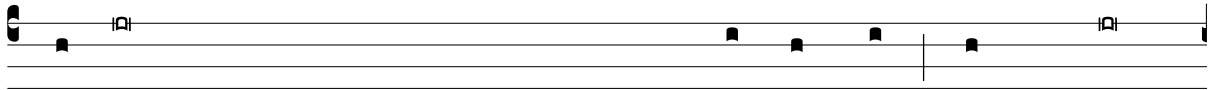
you first made your own may attain the fullness of re-demp-tion. Through



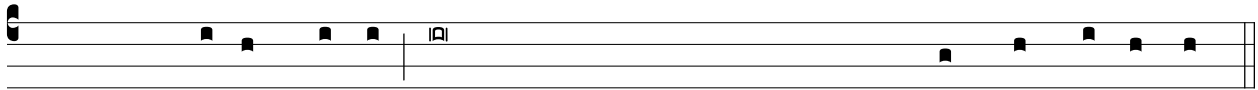
Christ our Lord. R̃. A-men.

VII. For those who do not believe in Christ

The Deacon or lay minister sings:

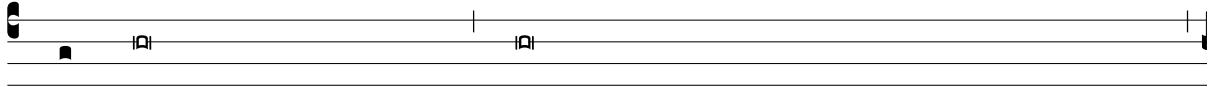


Let us pray also for those who do not be-lieve in Christ, that, enlightened

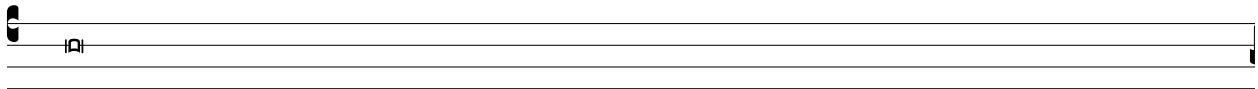


by the Ho-ly Spir-it, they too, may enter on the way of sal-va-tion.

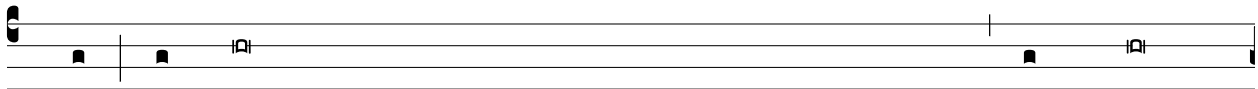
Prayer in silence. Then the Priest sings:



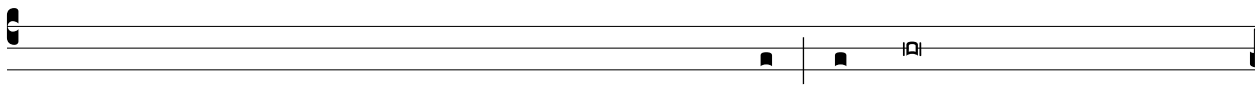
Al-mighty ever-living God, grant to those who do not confess Christ



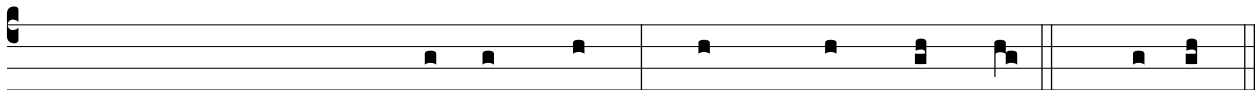
that, by walking before you with a sincere heart, they may find the



truth, and that we ourselves, being constant in mutual love and striving to



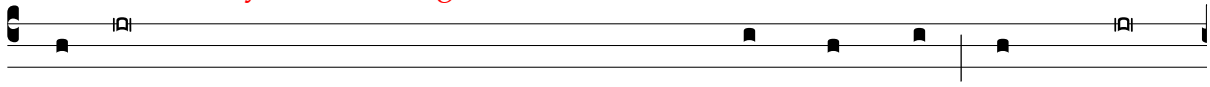
understand more fully the mystery of your life, may be made more perfect



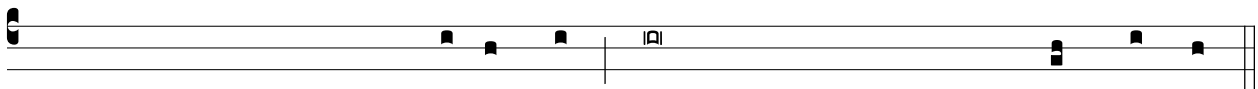
witnesses to your love in the world. Through Christ our Lord. *R.* A-men.

VIII. For those who do not believe in God

The Deacon or lay minister sings:

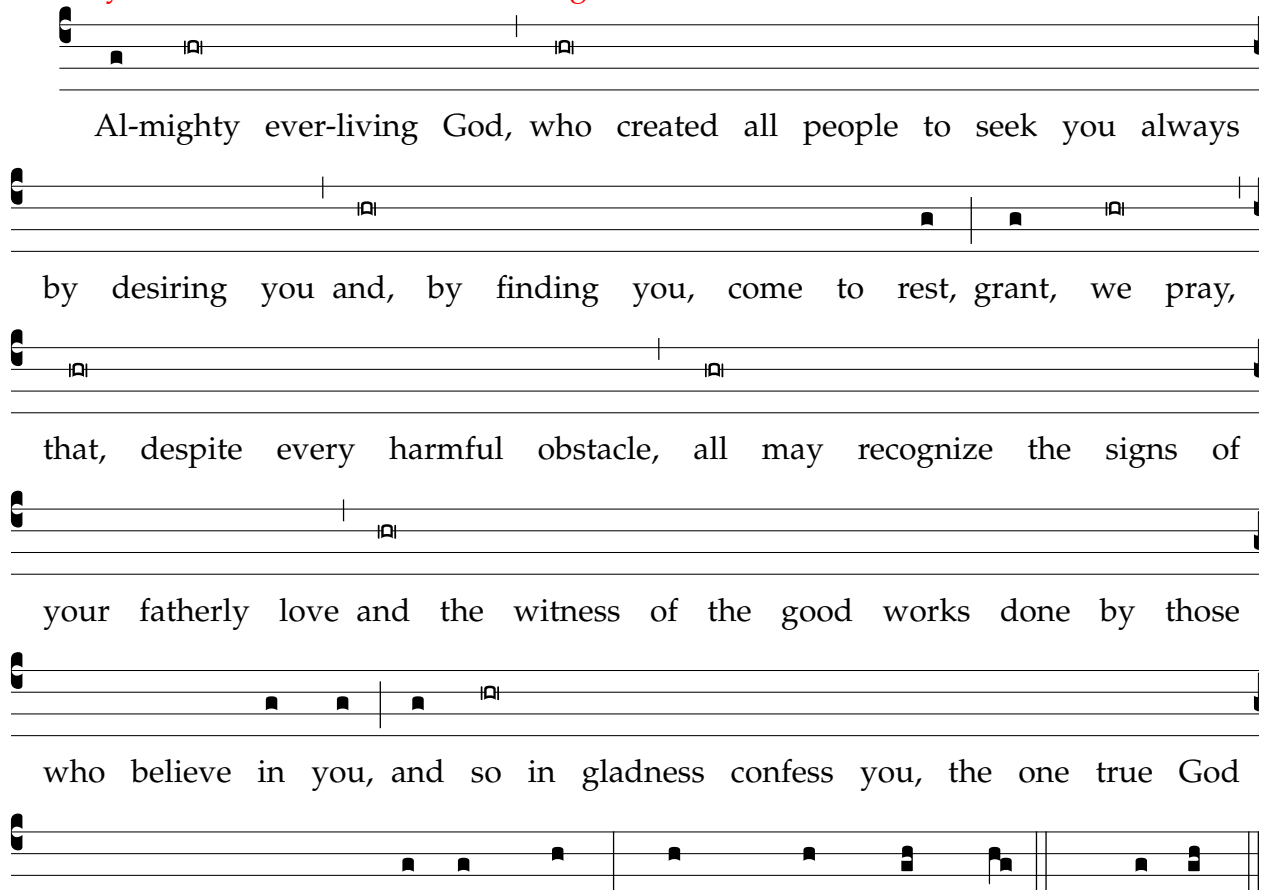


Let us pray also for those who do not ac-knowl-edge God, that, following



what is right with sinceri-ty of heart, they may find the way to God him-self.

Prayer in silence. Then the Priest sings:

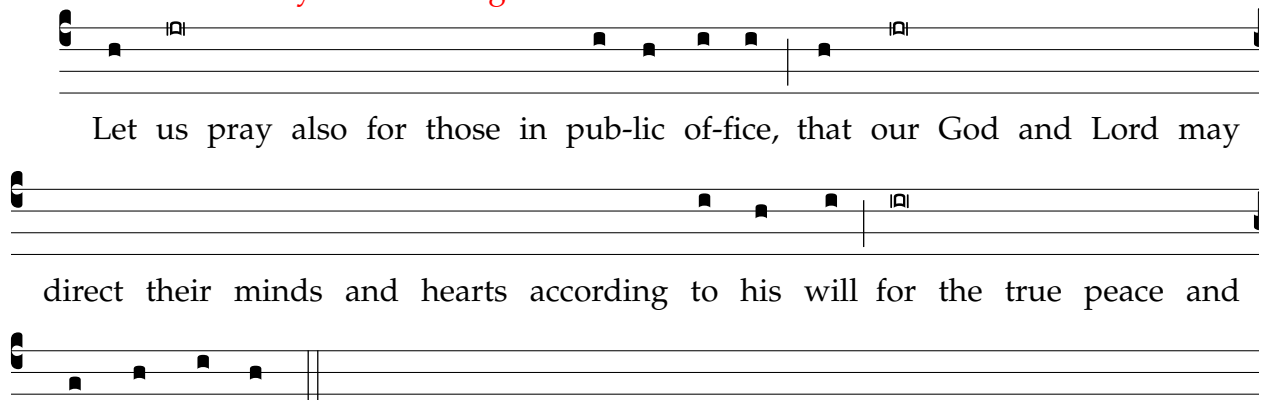


Al-mighty ever-living God, who created all people to seek you always  
by desiring you and, by finding you, come to rest, grant, we pray,  
that, despite every harmful obstacle, all may recognize the signs of  
your fatherly love and the witness of the good works done by those  
who believe in you, and so in gladness confess you, the one true God  
and Father of our hu-man race. Through Christ our Lord. *R.* A-men.

The musical notation consists of a single melodic line on a four-line staff. It begins with a C-clef on the first line. The notes are represented by square black symbols, some with vertical stems. The melody is written in a simple, liturgical style with various note values and rests.

IX. For those in public office

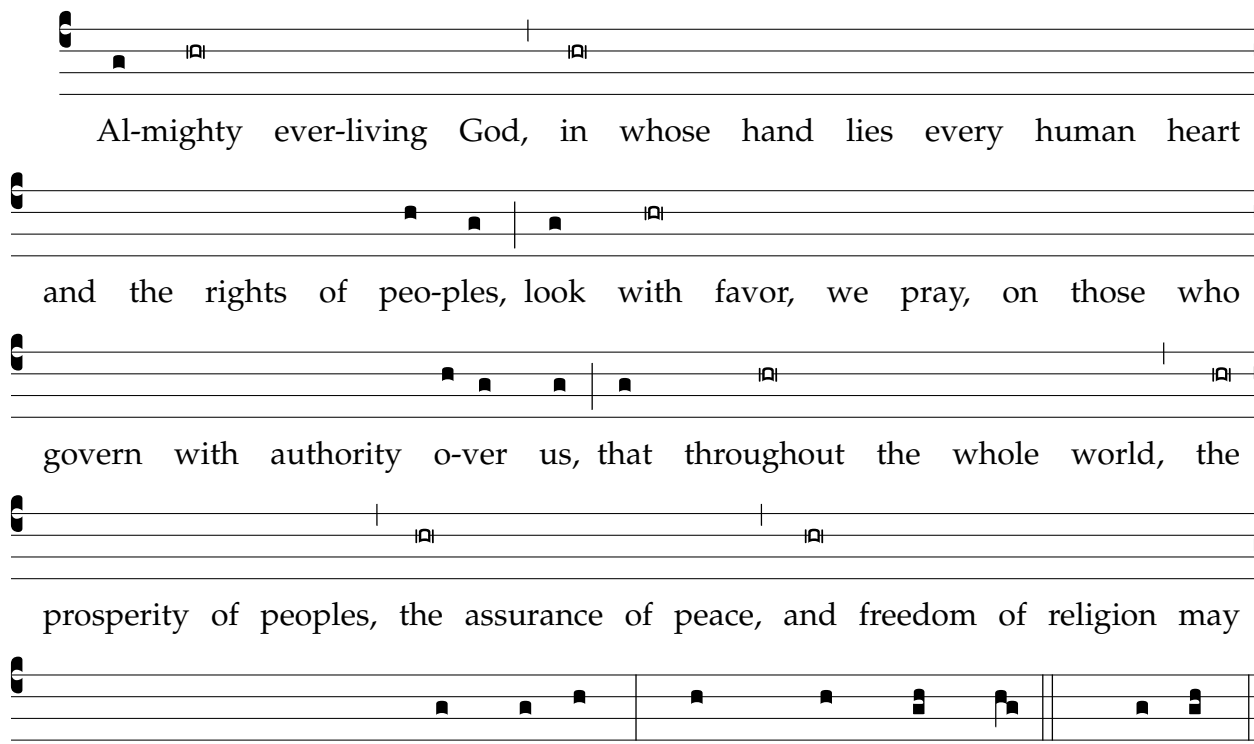
The Deacon or lay minister sings:



Let us pray also for those in pub-lic of-fice, that our God and Lord may  
direct their minds and hearts according to his will for the true peace and  
free-dom of all.

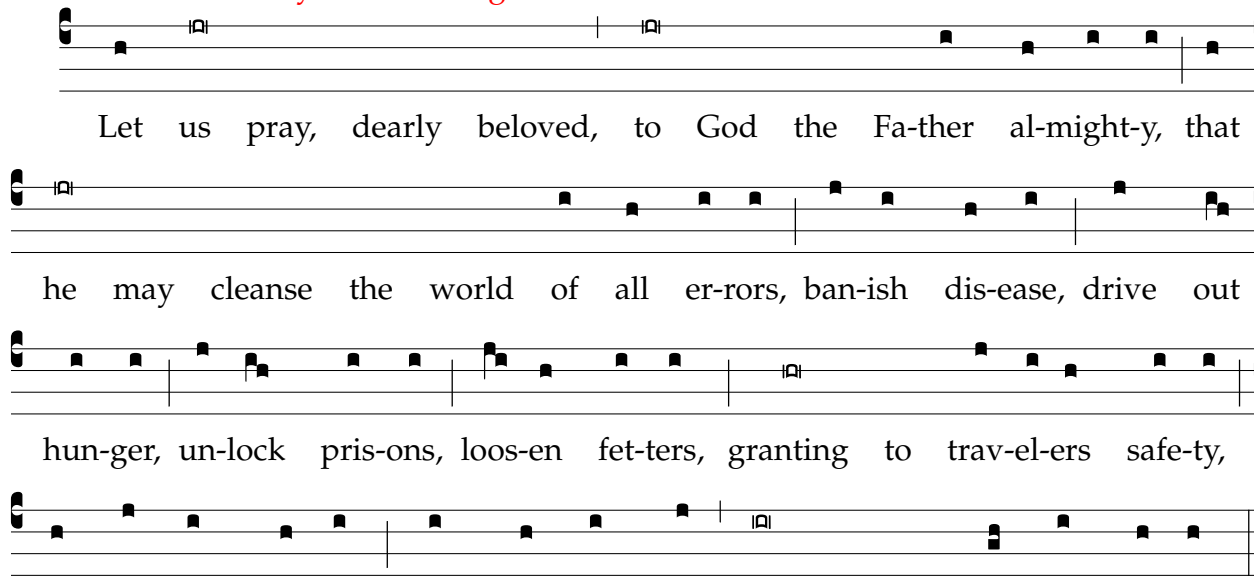
The musical notation consists of a single melodic line on a four-line staff. It begins with a C-clef on the first line. The notes are represented by square black symbols, some with vertical stems. The melody is written in a simple, liturgical style with various note values and rests.

Prayer in silence. Then the Priest sings:



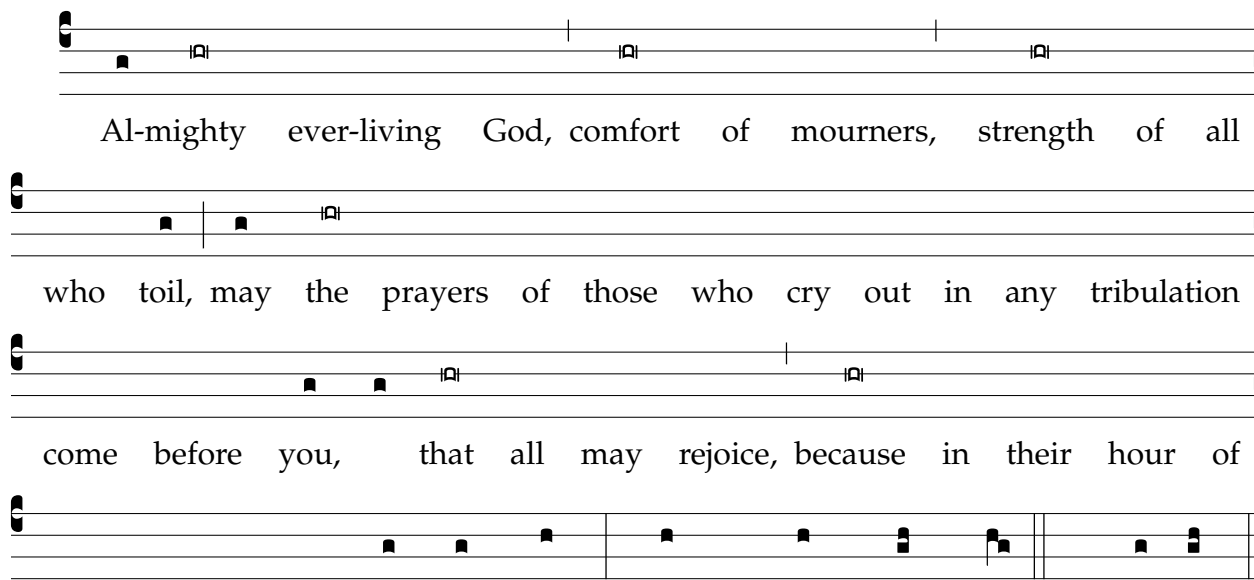
Al-mighty ever-living God, in whose hand lies every human heart  
 and the rights of peo-ples, look with favor, we pray, on those who  
 govern with authority o-ver us, that throughout the whole world, the  
 prosperity of peoples, the assurance of peace, and freedom of religion may  
 through your gift be made se-cure. Through Christ our Lord. **R.** A-men.

**X. For those in tribulation**  
**The Deacon or lay minister sings:**



Let us pray, dearly beloved, to God the Fa-ther al-might-y, that  
 he may cleanse the world of all er-rors, ban-ish dis-ease, drive out  
 hun-ger, un-lock pris-ons, loos-en fet-ters, granting to trav-el-ers safe-ty,  
 to pil-grims re-turn, health to the sick, and salvation to the dy-ing.

**Prayer in silence. Then the Priest sings:**



Al-mighty ever-living God, comfort of mourners, strength of all  
 who toil, may the prayers of those who cry out in any tribulation  
 come before you, that all may rejoice, because in their hour of  
 need your mercy was at hand. Through Christ our Lord. *R.* A-men.

### The Showing of the Holy Cross

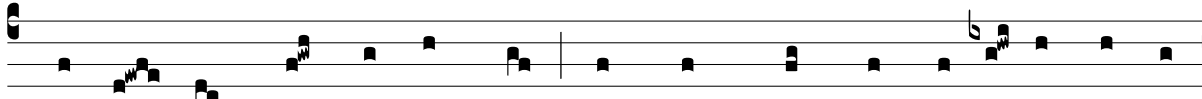
The Deacon accompanied by ministers, or another suitable minister, goes to the sacristy, from which, in procession, accompanied by two ministers with lighted candles, he carries the Cross, covered with a violet veil, through the church to the center of the sanctuary.

The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning Behold the wood of the Cross. He is assisted in singing by the Deacon or, if need be, by the choir. All respond: Come, let us adore. At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.



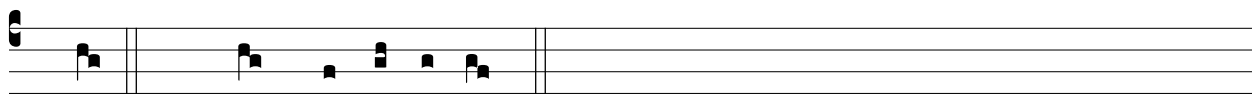
Ec-ce li- gnum Cru- cis, in quo sa-lus mun-di pe-pén- dit. *R.*  
 Ve- ní- te, ad- o-ré- mus.

*Or:*



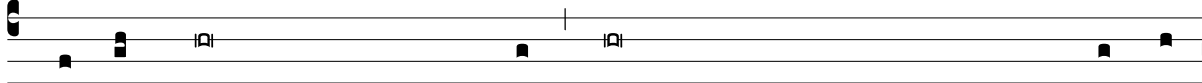
Be-hold the wood of the Cross, on which hung the sal-va-tion of the



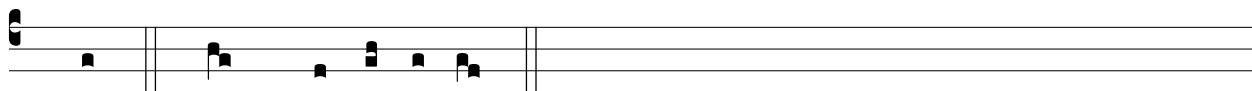


world. *R.* Come, let us a-dore.

*Or:*



Be-hold the wood of the Cross, on which hung the salvation of the



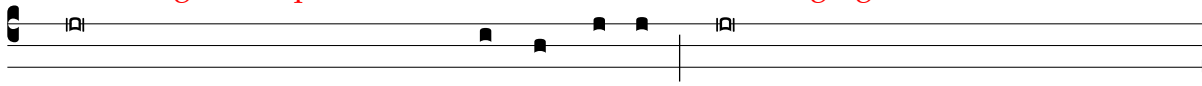
world. *R.* Come, let us a-dore.

THE EASTER VIGIL IN THE HOLY NIGHT

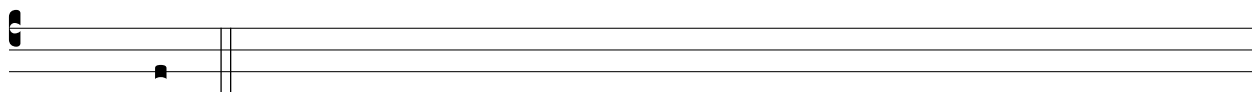
LUCERNARIUM

The Blessing of the Fire and Preparatio of the Candle

*The Priest lights the paschal candle from the new fire, singing*



May the light of Christ ris-ing in glo-ry dispel the darkness of our hearts



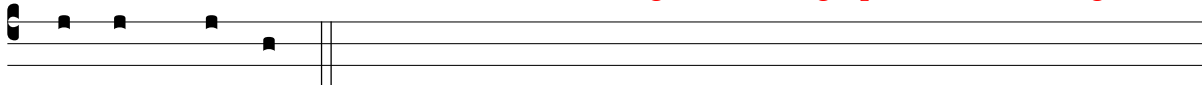
and minds.

*As regards the preceding elements, Conferences of Bishops may also establish other forms more adapted to the culture of the different peoples/*

## Procession

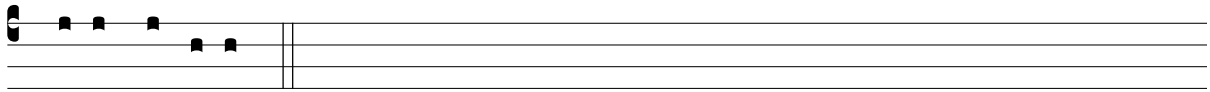
*When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Priest puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, takes the paschal candle and a procession forms. The thurifier with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. After them follows the Priest with the ministers and the people, all holding in their hands unlit candles.*

*At the door of the church the Deacon, standing and raising up the candle, sings:*



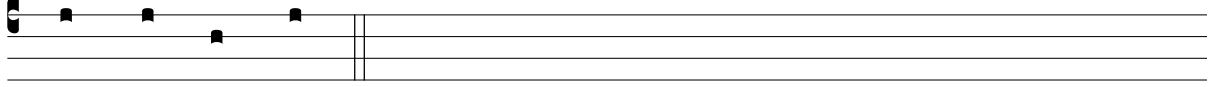
Lu-men Chris-ti.

*And all reply:*



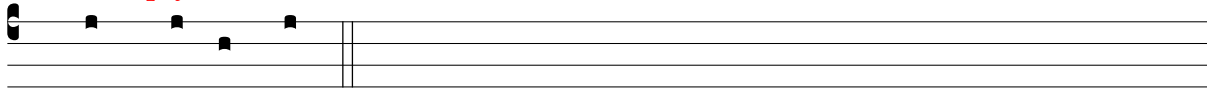
De-o grá-ti-as.

Or:



The Light of Christ.

And all reply:



Thanks be to God.

### THE PASCHAL PROCLAMATION Longer form of the Paschal Proclamation

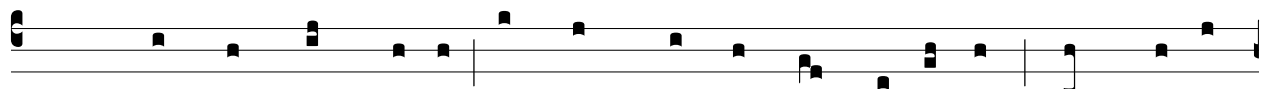
The Deacon, after incensing the book and candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all the standing and holding lighted candles in their hands.

The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words Therefore, dearest friends up to the end of the invitation are omitted, along with the greeting The Lord be with you.

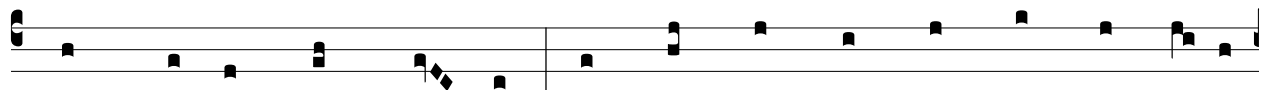
The Proclamation may also be sung in the shorter form.



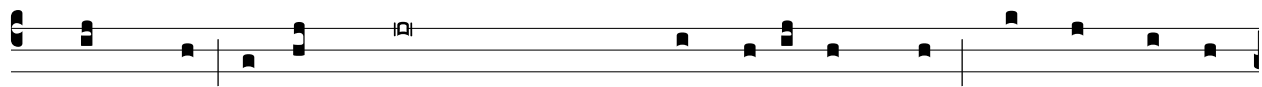
Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel



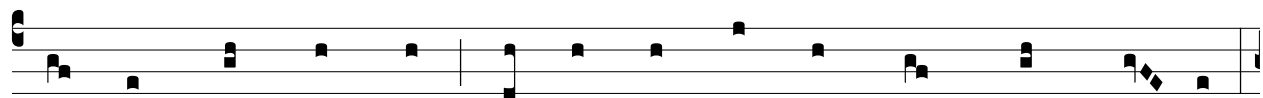
minis-ters of God ex-ult, let the trum-pet of sal-va-tion sound a-loud



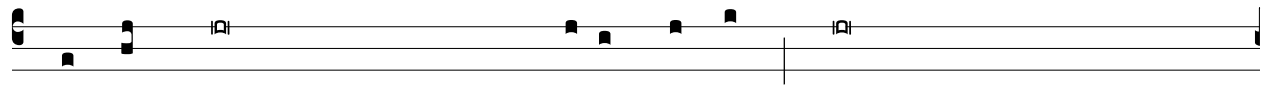
our might-y King's tri-umph! Be glad, let earth be glad, as glo-ry



floods her, a-blaze with light from her e-ter-nal King, let all cor-ners



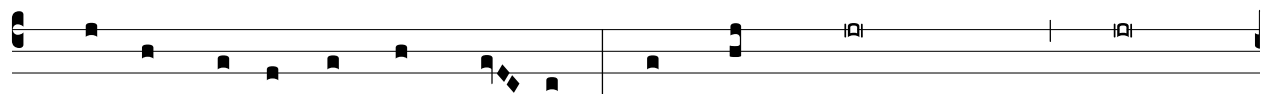
of the earth be glad, know-ing an end to gloom and dark-ness.



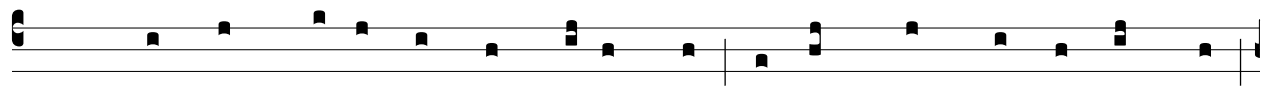
Re-joyce, let Mother Church al-so re-joyce, arrayed with the lightning



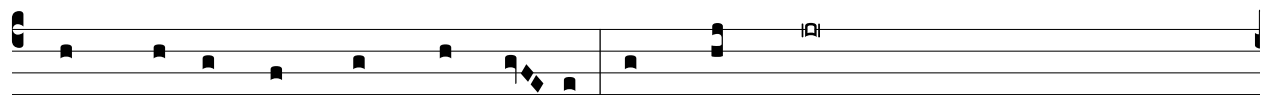
of his glo-ry, let this ho-ly build-ing shake with joy, filled with the



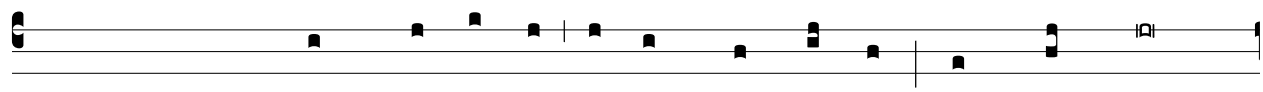
might-y voic-es of the peo-ples. (There-fore, dearest friends, standing in



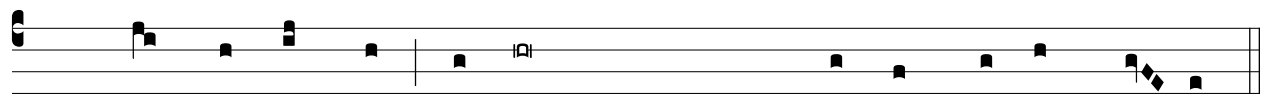
the awe-some glo-ry of this ho-ly light, in-voke with me, I ask you,



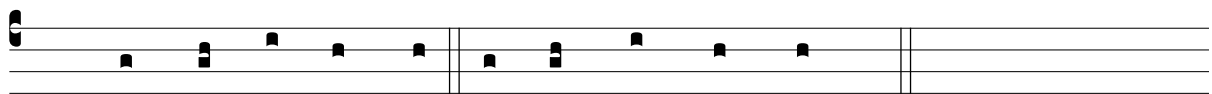
the mer-cy of God al-might-y, that he, who has been pleased to



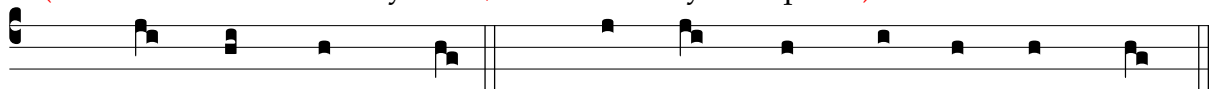
number me, though un-wor-thy, a-mong the Le-vites, may pour into me



his light un-shad-owed, that I may sing this can-dle's per-fect prais-es.)



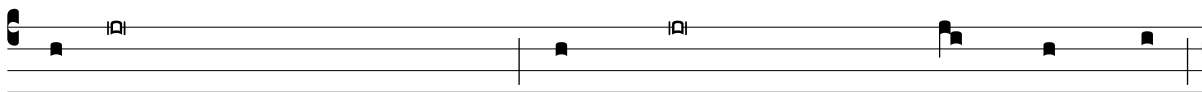
(V. The Lord be with you. R. And with your spir-it.)



V. Lift up your hearts. R. We lift them up to the Lord.



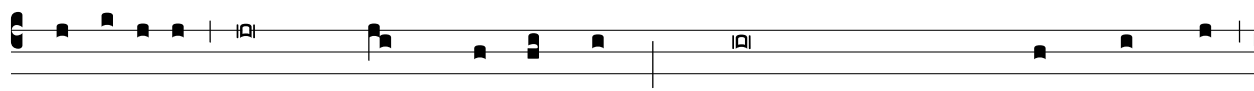
∇. Let us give thanks to the Lord our God. R. It is right and just.



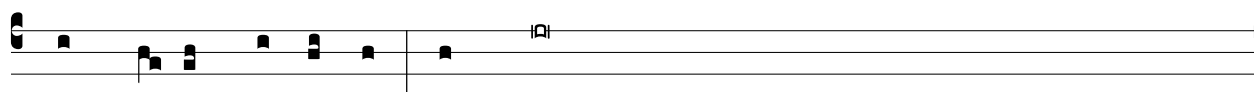
It is truly right and just, with ardent love of mind and heart



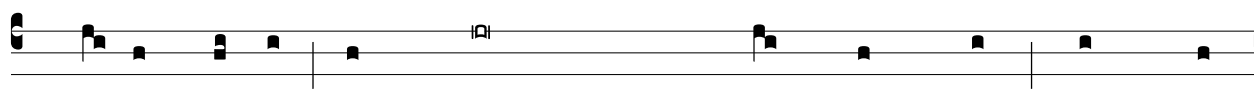
and with devoted service of our voice, to acclaim our God



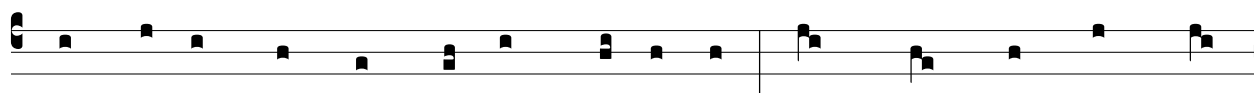
in-vis-i-ble, the al-mighty Fa-ther, and Jesus Christ, our Lord, his Son,



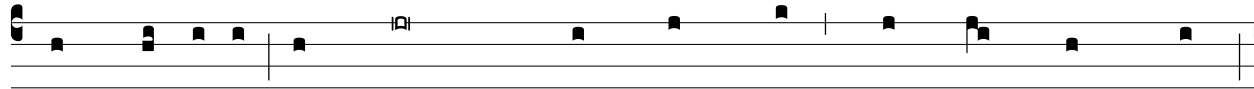
his On-ly Be-got-ten. Who for our sake paid Adam's debt to the



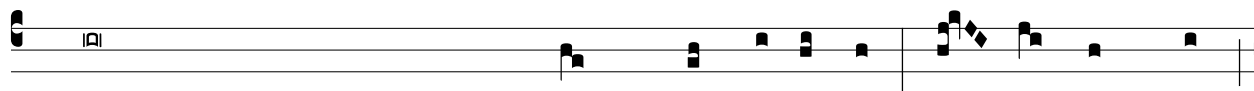
e-ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean



the re-cord of our an-cient sin-ful-ness. These then are the feasts



of Pass-o-ver, in which is slain the Lamb, the one true Lamb,



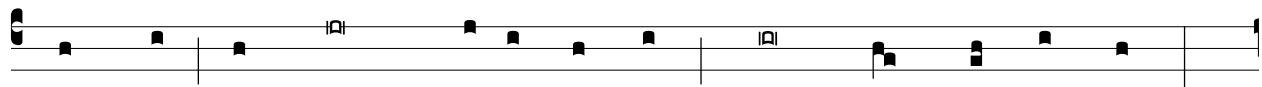
whose Blood anoints the door-posts of be-lie-vers. This is the night,



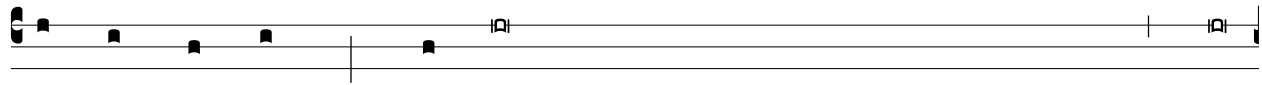
when once you led our fore-bears, Is-ra-el's chil-dren, from slaver-y in



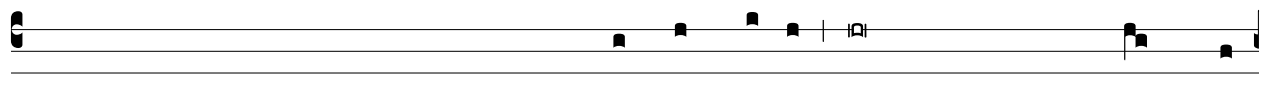
E-gypt and made them pass dry-shod through the Red Sea. This is



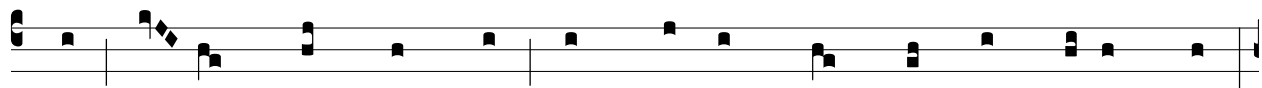
the night that with a pil-lar of fire banished the dark-ness of sin.



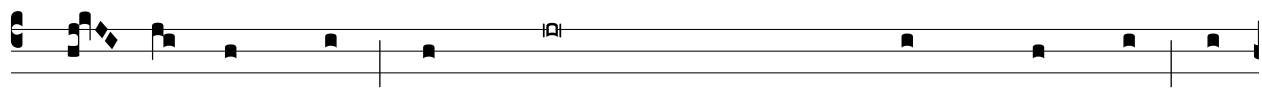
This is the night that even now, throughout the world, sets



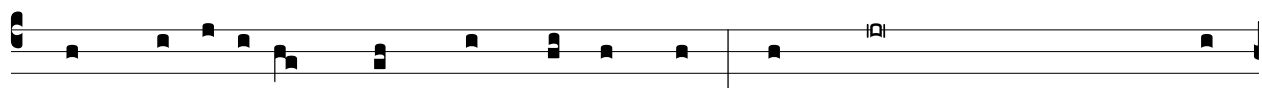
Christian believers apart from world-ly vic-es and from the gloom of



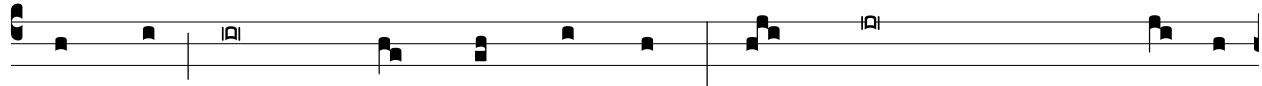
sin, lead-ing them to grace and join-ing them to his ho-ly ones.



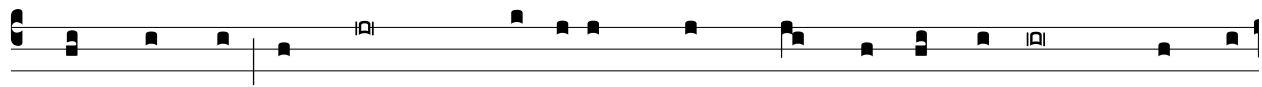
This is the night, when Christ broke the prison-bars of death and



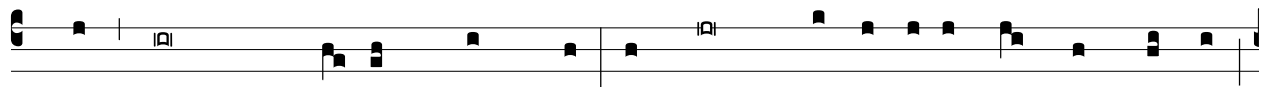
rose vic-to-ri-ous from the un-der-world. Our birth would have been



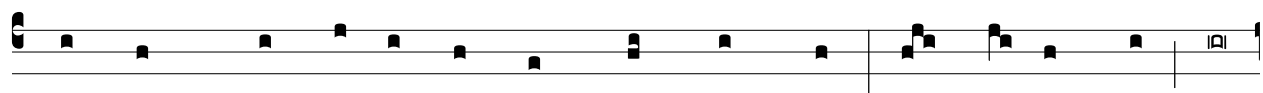
no gain, had we not been re-deemed. O wonder of your hum-ble



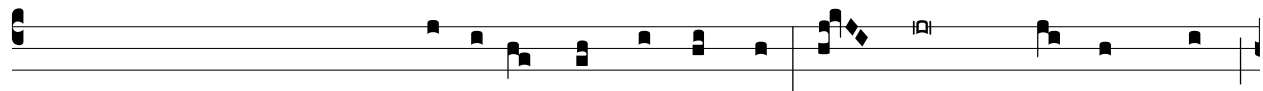
care for us! O love, O char-i-ty beyond all tell-ing, to ran-som a



slave you gave a-way your Son! O tru-ly nec-es-sar-y sin of Ad-am,



de-royed com-plete-ly by the Death of Christ! O hap-py fault that



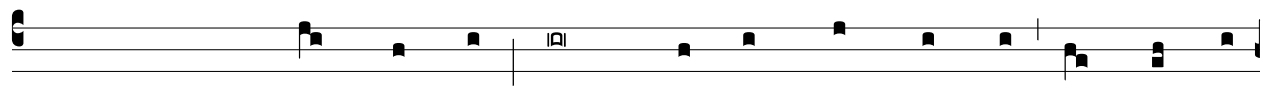
earned so great, so glo-ri-ous a Re-dee-mer! O tru-ly bless-ed night,



wor-thy alone to know the time and hour when Christ rose from



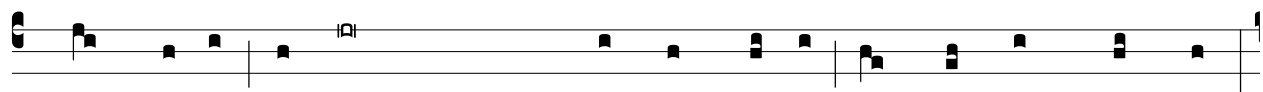
the un-der-world! This is the night of which it is writ-ten: The night



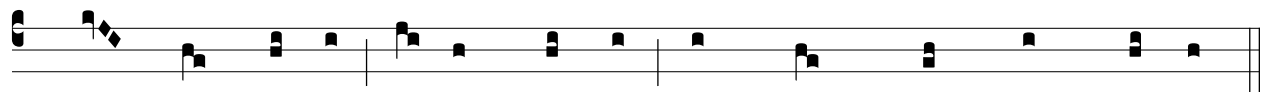
shall be as bright as day, dazzling is the night for me, and full of



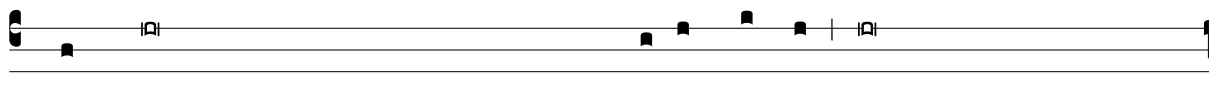
glad-ness. The sanctifying power of this night dis-pels wick-ed-ness, washes



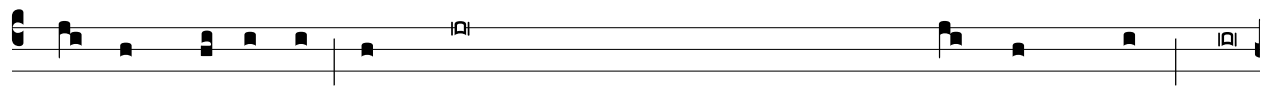
faults a-way, re-stores innocence to the fall-en, and joy to mourn-ers,



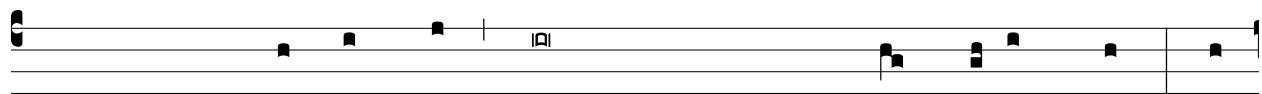
drives out ha-tred, fos-ters con-cord, and brings down the might-y.



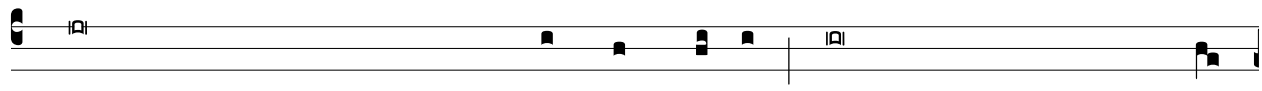
On this, your night of grace, O ho-ly Fa-ther, accept this candle, a



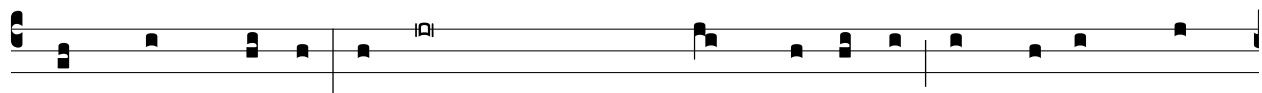
sol-emn of-fer-ing, the work of bees and of your serv-ants' hands, an



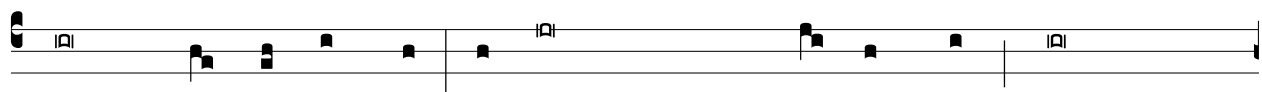
evening sacri-fice of praise, this gift from your most ho-ly Church. But



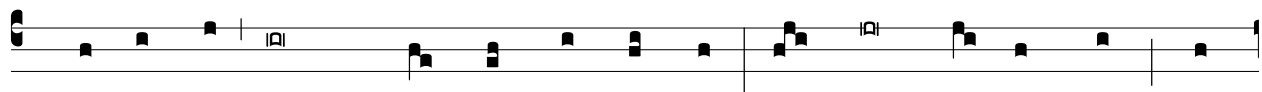
now we know the praises of this pil-lar, which glowing fire ig-nites



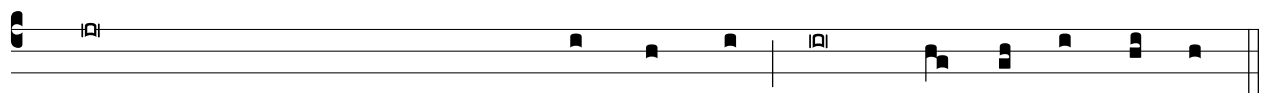
for God's hon-or, a fire into many flames di-vid-ed, yet nev-er dimmed



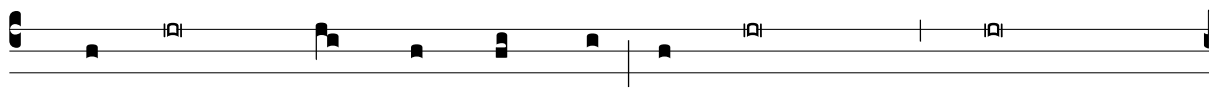
by shar-ing of its light, for it is fed by melt-ing wax, drawn out by



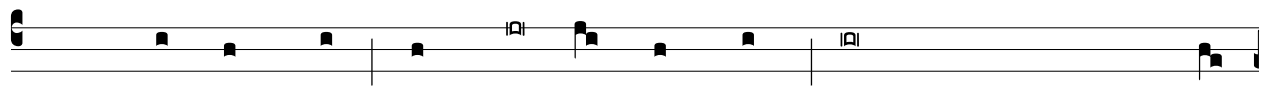
moth-er bees to build a torch so pre-cious. O truly bless-ed night, when



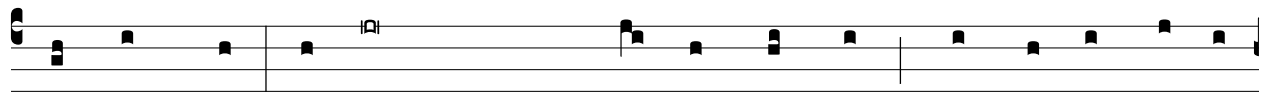
things of heaven are wed to those of earth, and di-vine to the hu-man.



There-fore, O Lord, we pray you that this candle, hallowed to the



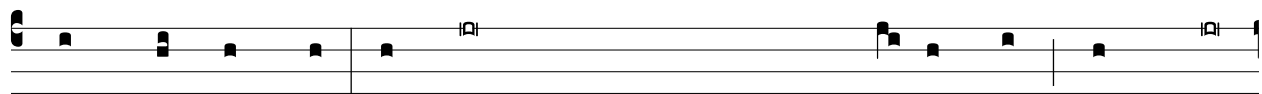
honor of your name, may perse-vere un-dimmed, to overcome the dark-ness



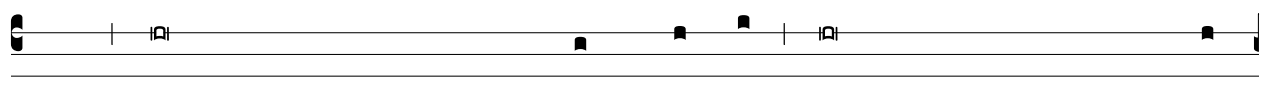
of this night. Re-ceive it as a pleas-ing fra-grance, and let it min-gle



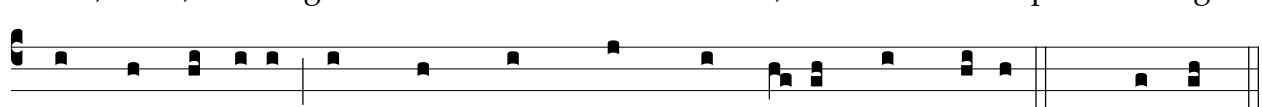
with the lights of heav-en. May this flame be found still burn-ing by



the Morn-ing Star: the one Morning Star who nev-er sets, Christ your




Son, who, coming back from death's do-main, has shed his peaceful light




on hu-man-i-ty, and lives and reigns for ev-er and ev-er. **R.** A-men.

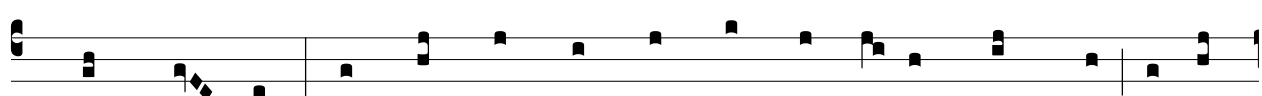
### Shorter form of the Easter Proclamation



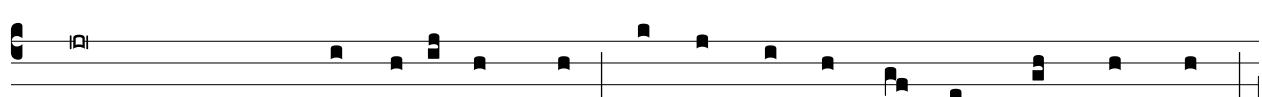
Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel minis-ters




of God ex-ult, let the trum-pet of sal-va-tion sound a-loud our might-y



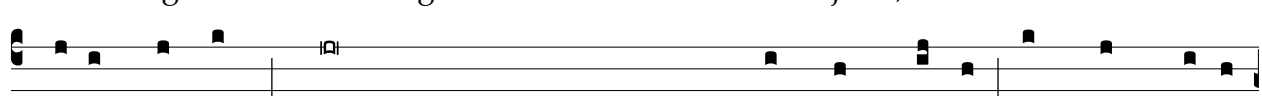
King's tri-umph! Be glad, let earth be glad, as glo-ry floods her, a-blaze



with light from her e-ter-nal King, let all cor-ners of the earth be glad,

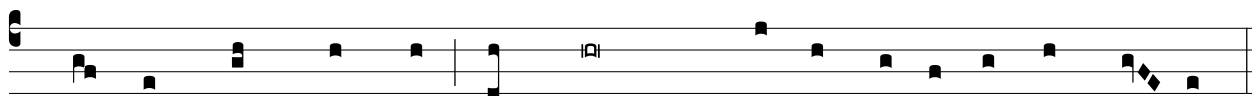


know-ing an end to gloom and dark-ness. Re-joyce, let Mother Church

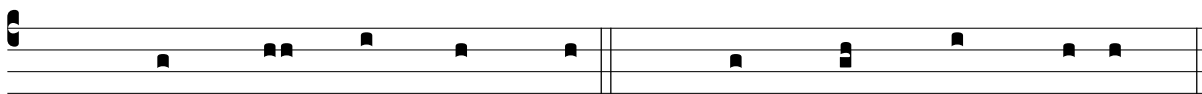


al-so re-joyce, arrayed with the lightning of his glo-ry, let this ho-ly

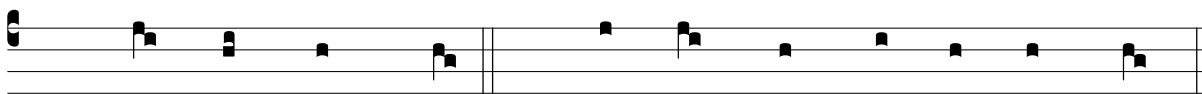




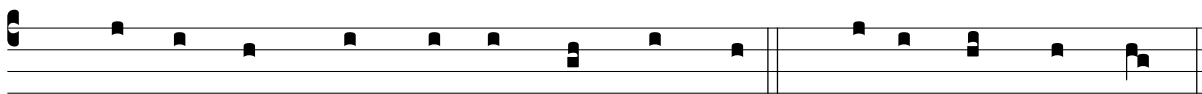
build-ing shake with joy, filled with the might-y voic-es of the peo-ples.



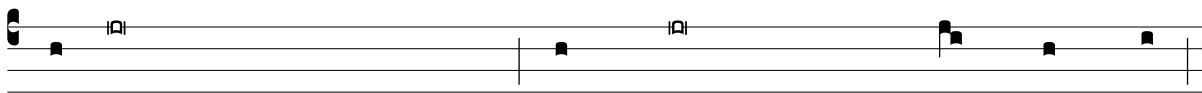
(V. The Lord be with you. R. And with your spir-it.-)



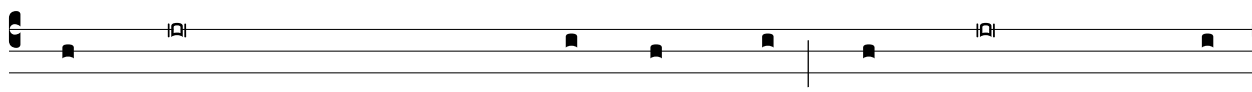
V. Lift up your hearts. R. We lift them up to the Lord.



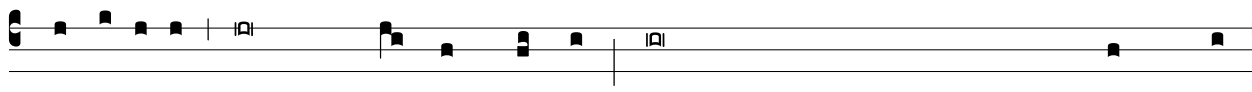
V. Let us give thanks to the Lord our God. R. It is right and just.



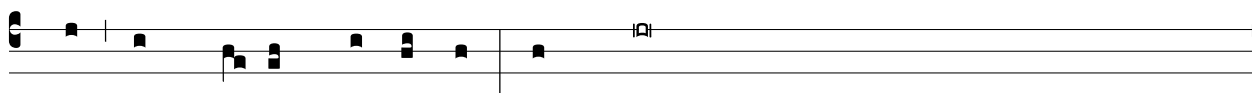
It is truly right and just, with ardent love of mind and heart



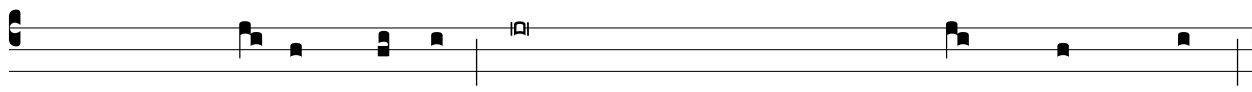
and with devoted service of our voice, to acclaim our God



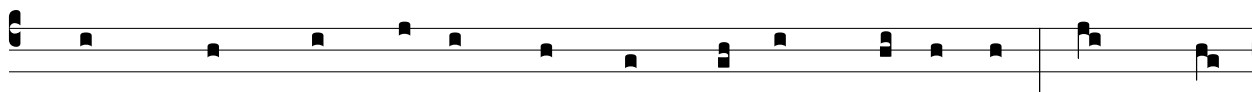
in-vis-i-ble, the al-might-y Fa-ther, and Jesus Christ, our Lord, his



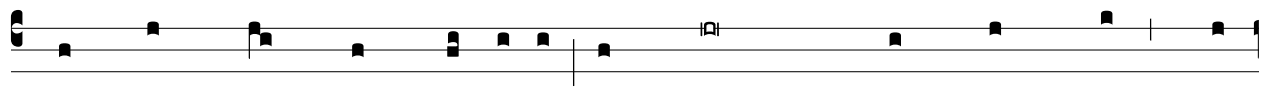
Son, his On-ly Be-got-ten. Who for our sake paid Adam's debt



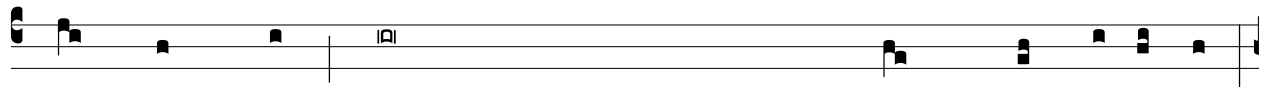
to the e-ter-nal Fa-ther, and, pouring our his own dear Blood,



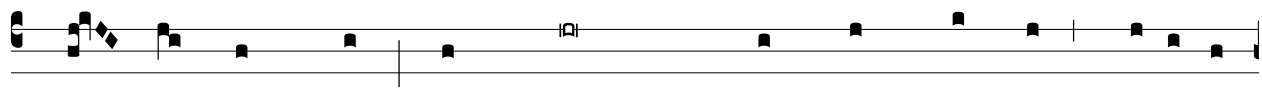
wiped clean the re-cord of our an-cient sin-ful-ness. These then



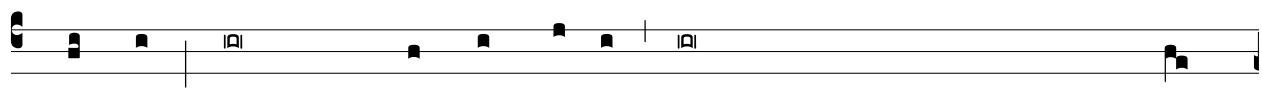
are the feasts of Pass-o-ver, in which is slain the Lamb, the



one true Lamb, whose Blood anoints the door-posts of be-lie-vers.



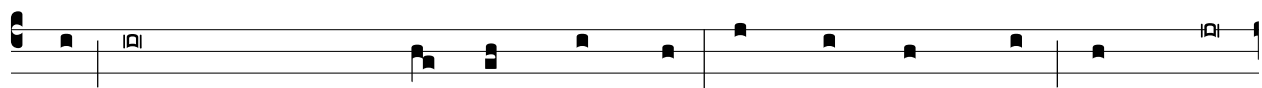
This is the night, when once you led our fore-bears, Is-ra-el's



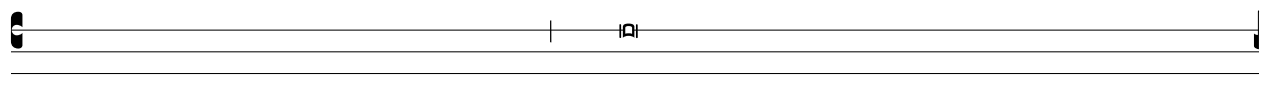
chil-dren, from slaver-y in E-gypt and made them pass dry-shod



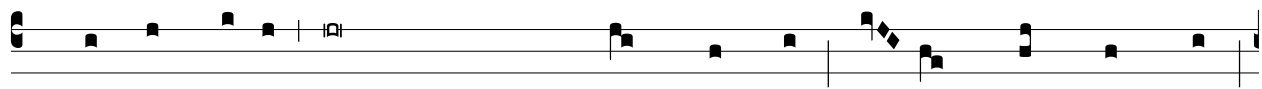
through the Red Sea. This is the night that with a pil-lar of



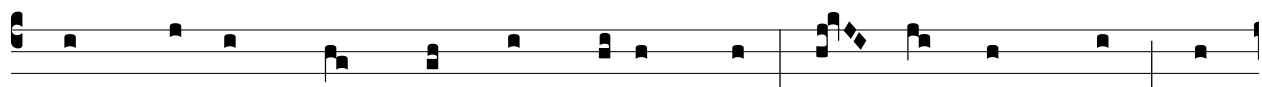
fire ba-nished the dark-ness of sin. This is the night that even



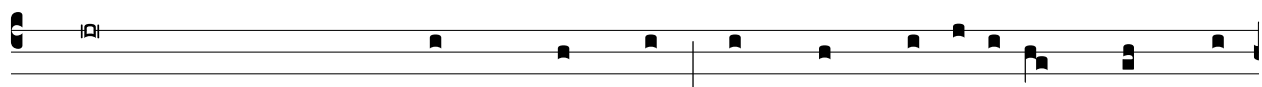
now, throughout the world, sets Christian believers apart from



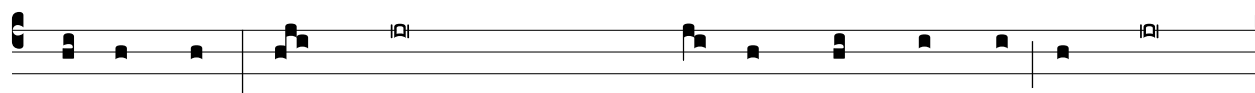
world-ly vic-es and from the gloom of sin, lead-ing them to grace



and join-ing them to his ho-ly ones. This is the night, when



Christ broke the prison-bars of death and rose vic-to-ri-ous from the



un-der-world. O wonder of your hum-ble care for us! O love, O



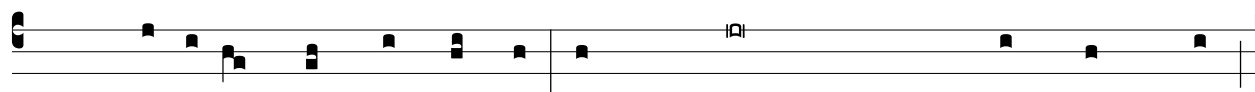
char-i-ty be-yond all tell-ing, to ran-som a slave you gave a-way



your Son! O tru-ly nec-es-sar-y sin of Ad-am, de-stroyed com-plete-ly



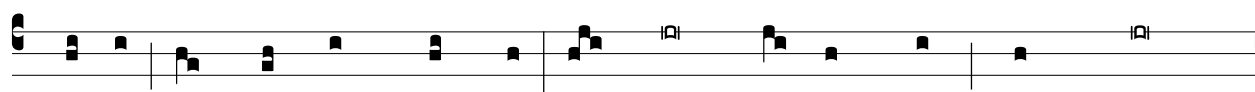
by the Death of Christ! O hap-py fault that earned so great,



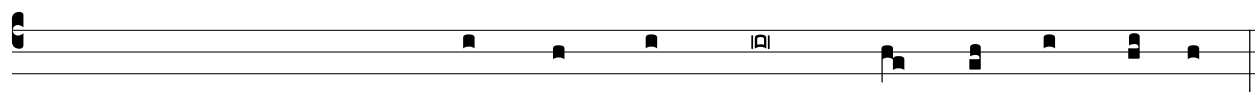
so glo-ri-ous a Re-deem-er! The sanctifying power of this night



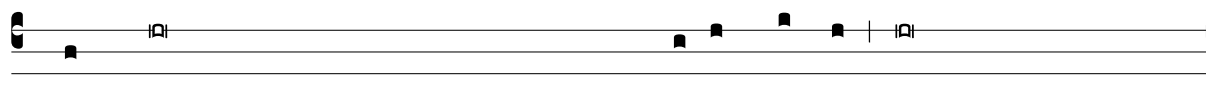
dis-pels wick-ed-ness, washes faults a-way, re-stores innocence to the



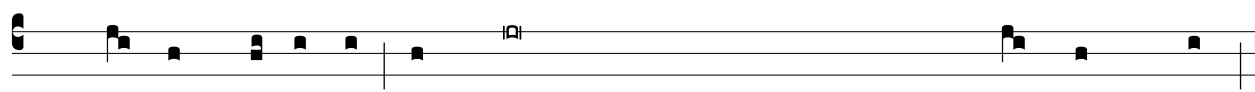
fall-en, and joy to mourn-ers, O truly bless-ed night, when things of



heaven are wed to those of earth, and di-vine to the hu-man.



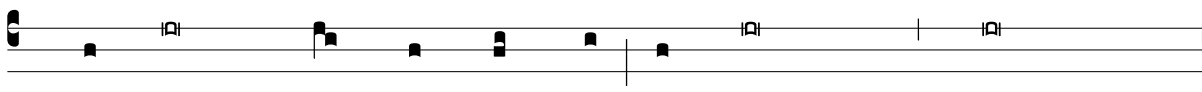
On this, your night of grace, O ho-ly Fa-ther, accept this candle,



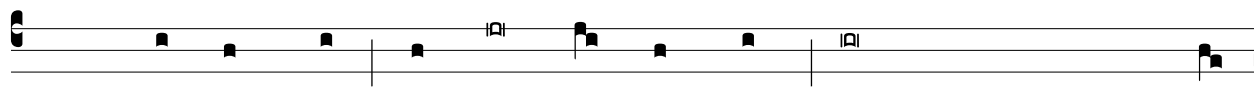
a sol-emn of-fer-ing, the work of bees and of your serv-ants' hands,



an evening sacri-fice of praise, this gift from your most ho-ly Church.



There-fore, O Lord, we pray you that this candle, hallowed to the



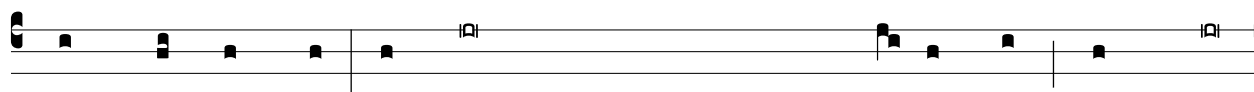
honor of your name, may perse-vere un-dimmed, to overcome the dark-ness



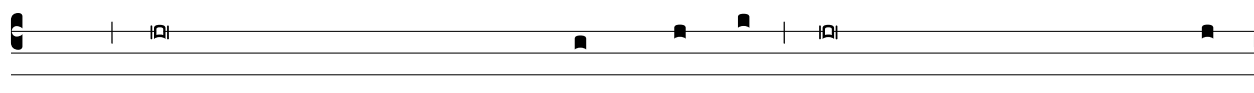
of this night. Re-ceive it as a pleas-ing fra-grance, and let it min-gle



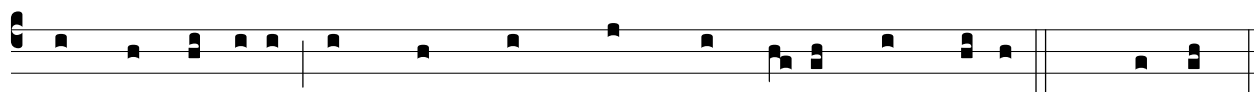
with the lights of heav-en. May this flame be found still burn-ing by



the Morn-ing Star: the one Morning Star who nev-er sets, Christ your



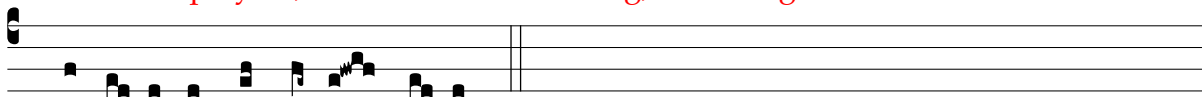
Son, who, coming back from death's do-main, has shed his peaceful light



on hu-man-i-ty, and lives and reigns for ev-er and ev-er. **R.** A-men.

#### LITURGY OF THE WORD

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Priest intones the hymn Gloria in excelsis Deo, which is taken up by all, while the bells are rung, according to local custom.

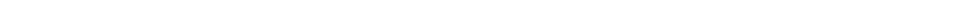


Gló-ri-a in ex-cél-sis De-o.

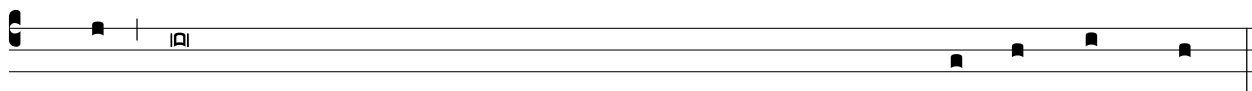
Al-le-      lú-      ia.

If, however, the baptismal Liturgy takes place in the sanctuary, the Priest immediately makes an introductory statement in these or similar words.

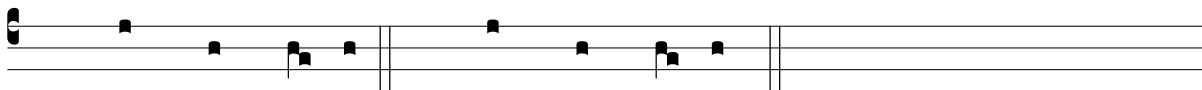
\_\_\_\_\_



[illegible]



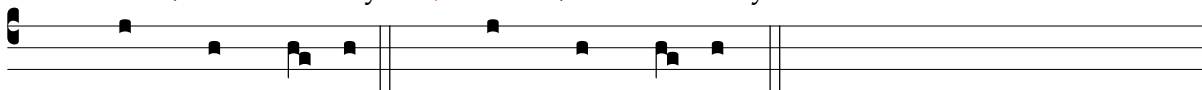
a-new may be numbered among the children of a-dop-tion in Christ.



∇. Lord, have mer-cy. Ṙ. Lord, have mer-cy.

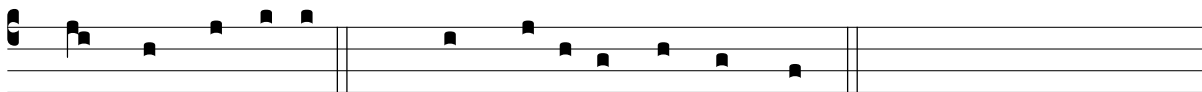


∇. Christ, have mer-cy. Ṙ. Christ, have mer-cy.

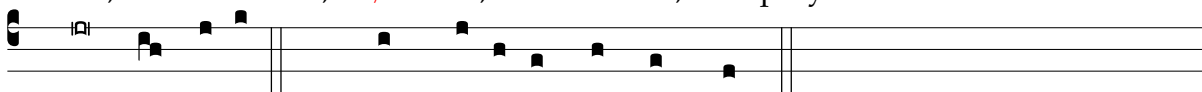


∇. Lord, have mer-cy. Ṙ. Lord, have mer-cy.

Saint	Mich	-	ael,
Holy	Angels of God,		[ ]
Saint	John the Bap	-	tist,
Saint	Jo	-	seph,
Saint	Peter and Saint Paul,		[ ]
Saint	An	-	drew,
Saint	John,		[ ]
Saint	Mary Mag	-da-	lene,
Saint	Ste	-	phen,
Saint	Ignatius of An	-ti-	och,
Saint	Law	-	rence,
Saint	Perpetua and Saint Fe-li	-ci-	ty,
Saint	Ag	-	nes,
Saint	Gre	-go-	ry,
Saint	Au-gus	-	tine,
Saint	Atha-na	-	sius,
Saint	Bas	-	il,
Saint	Mar	-	tin,
Saint	Ben	-e-	dict,
Saint	Francis and Saint Dom	-i-	nic,
Saint	Francis Xa	-vi-	er,
Saint	John Vi-an	-	ney,
Saint	Catherine of Si-e	-	na,
Saint	Teresa of Je	-	sus,
All holy men and women, Saints of God,			[ ]



Lord, be mer-ci-ful, Ṙ. Lord, de-li-ver us, we pray.



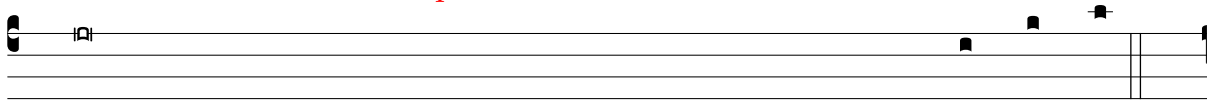
From all ev-il, Ṙ. Lord, de-li-ver us, we pray.



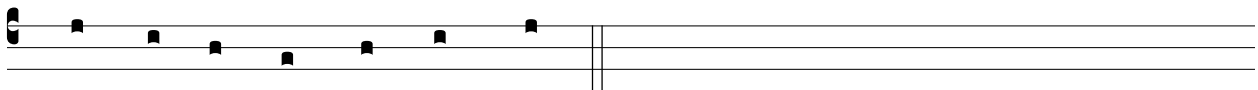


Be merciful to us sin-ners, *R̃.* Lord, we ask you, hear our prayer.

*If there are candidates to be baptized*

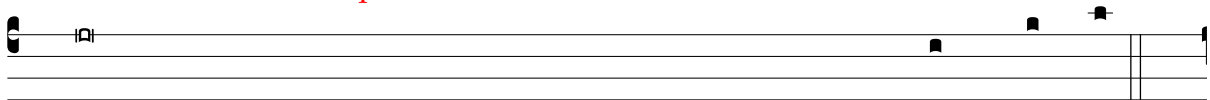


Bring these chosen ones to new birth through the grace of Bap-tism, *R̃.*

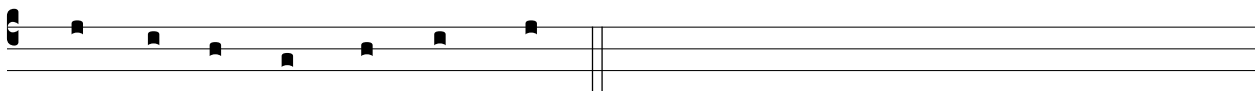


Lord, we ask you, hear our prayer.

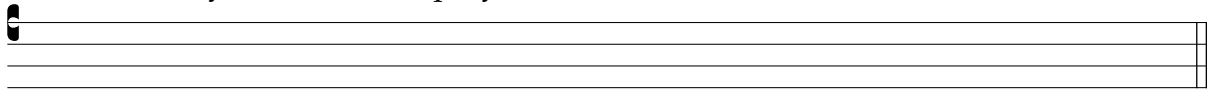
*If there is no one to be baptized*



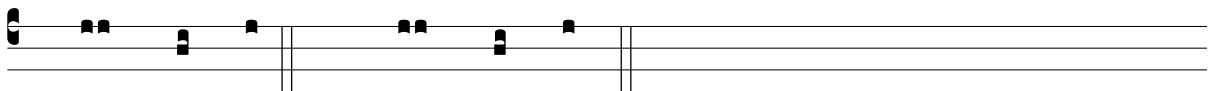
Make this font by your grace for the new birth of your child-ren, *R̃.*



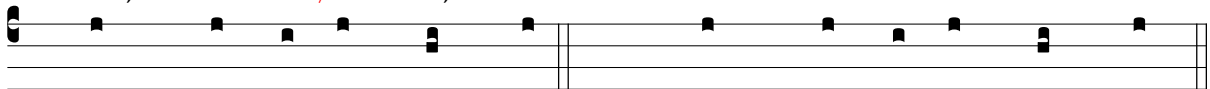
Lord, we ask you, hear our prayer.



Jesus, Son of the liv-ing God, *R̃.* Lord, we ask you, hear our prayer.



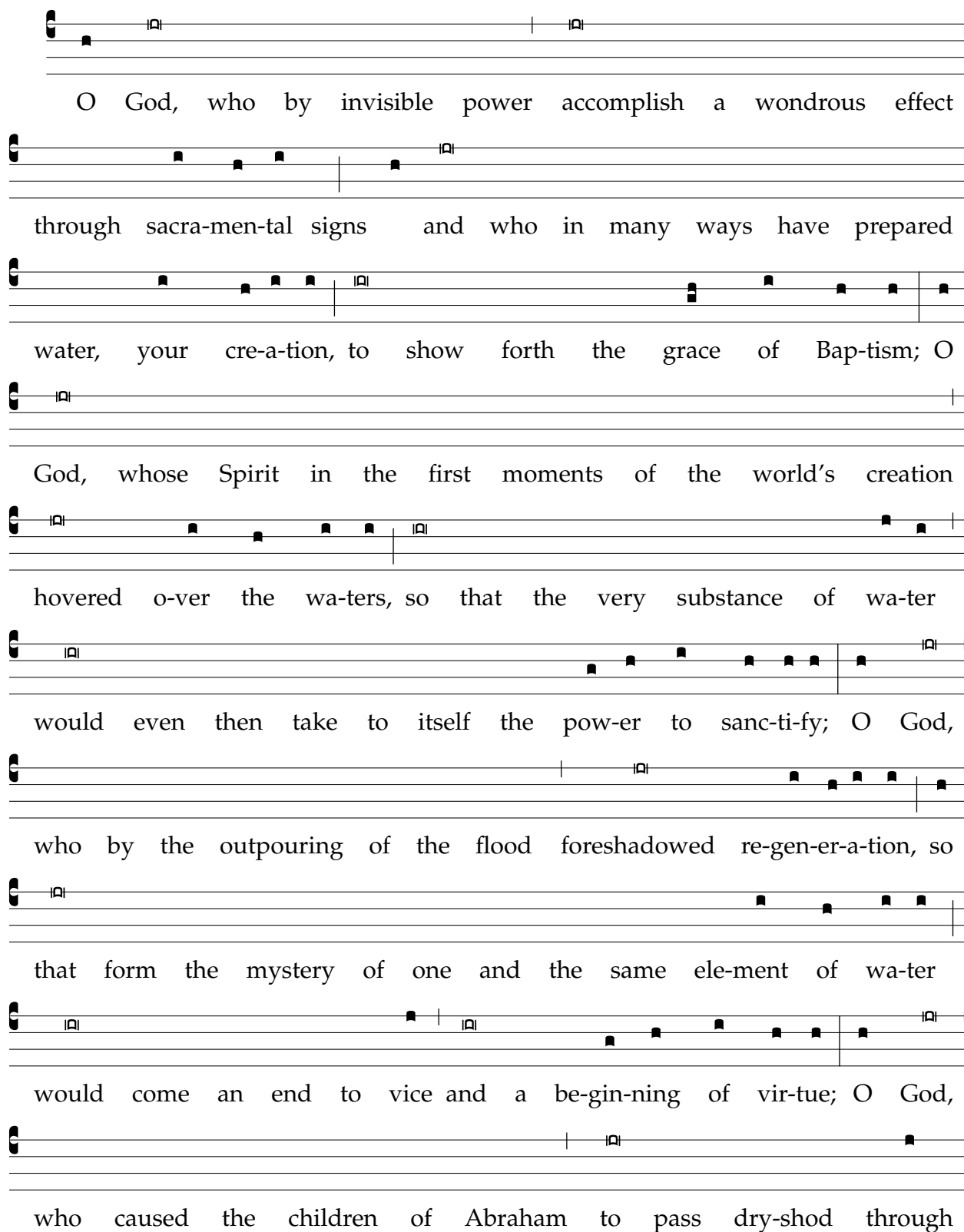
Christ, hear us. *R̃.* Christ, hear us.



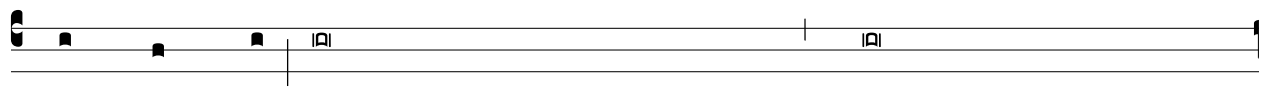
Christ, gra-cious-ly hear us. *R̃.* Christ, gra-cious-ly hear us.

## Blessing of Baptismal Water

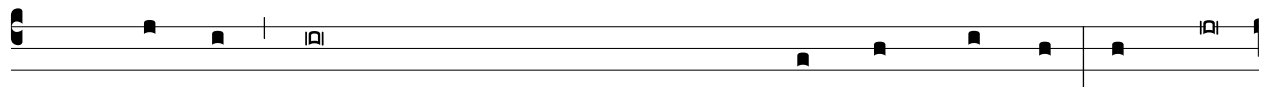
*The Priest then blesses the baptismal water, singing the following prayer with hands extended:*



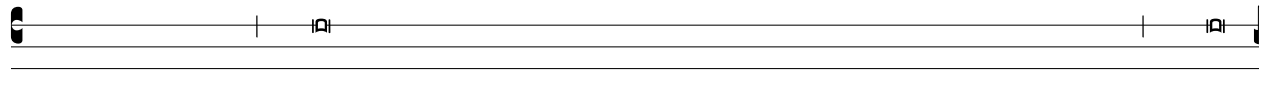
O God, who by invisible power accomplish a wondrous effect  
through sacra-men-tal signs and who in many ways have prepared  
water, your cre-a-tion, to show forth the grace of Bap-tism; O  
God, whose Spirit in the first moments of the world's creation  
hovered o-ver the wa-ters, so that the very substance of wa-ter  
would even then take to itself the pow-er to sanc-ti-fy; O God,  
who by the outpouring of the flood foreshadowed re-gen-er-a-tion, so  
that form the mystery of one and the same ele-ment of wa-ter  
would come an end to vice and a be-gin-ning of vir-tue; O God,  
who caused the children of Abraham to pass dry-shod through



the Red Sea, so that the chosen people, set free from slavery



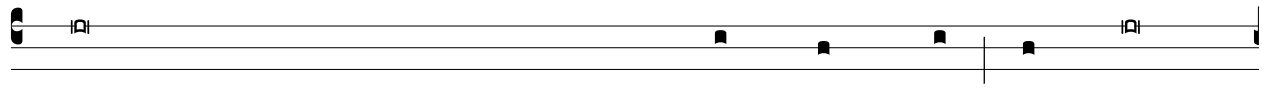
to Phar-ao-h, would prefigure the people of the bap-tized; O God,



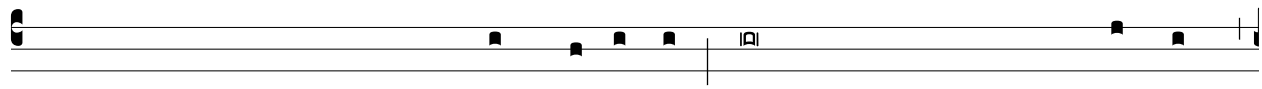
whose Son, baptized by John in the waters of the Jordan, was



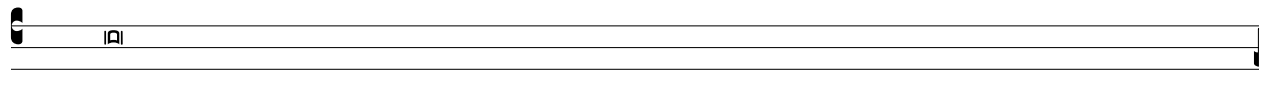
anointed with the Ho-ly Spir-it, and, as he hung upon the Cross,



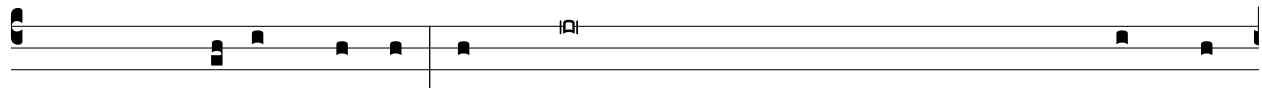
gave forth water from his side a-long with blood, and after his



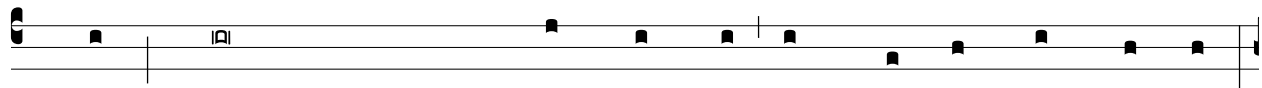
Resurrection, commanded his dis-ci-ples: "Go forth, teach all na-tions,



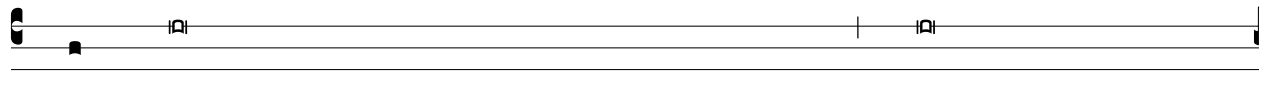
baptizing them in the name of the Father and of the Son and



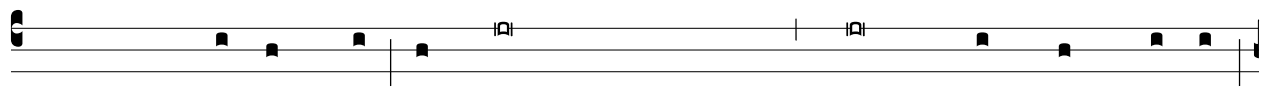
of the Ho-ly Spir-it," look now, we pray, upon the face of your



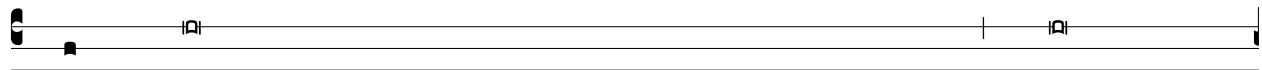
Church and graciously un-seal for her the foun-tain of Bap-tism.



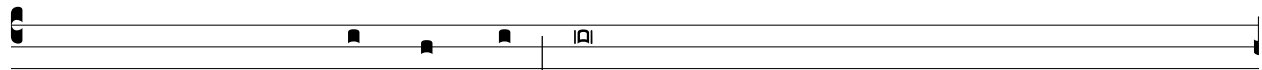
May this water receive by the Holy Spirit the grace of your



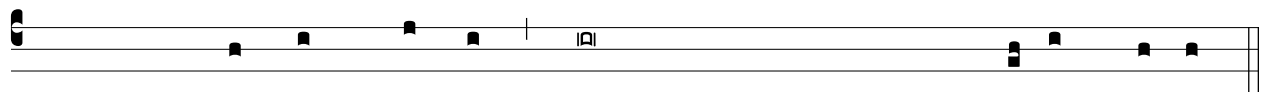
Only Be-got-ten Son, so that human nature, created in your im-age



and washed clean through the Sacrament of Baptism from all the

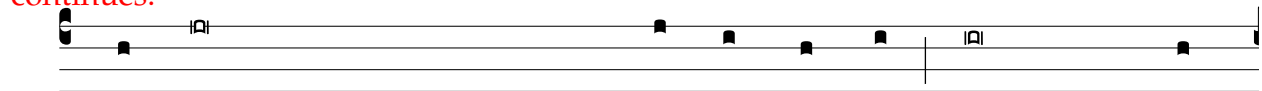


squalor of the life of old, may be found worthy to rise to the

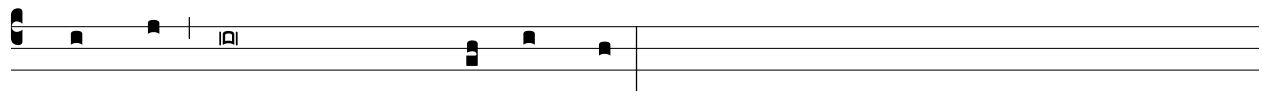


life of new-born chil-dren through water and the Ho-ly Spir-it.

And, if appropriate, lowering the paschal candle into the water once or three times, he continues:

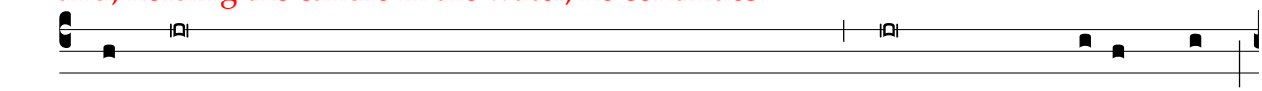


May the power of the Holy Spirit, O Lord, we pray, come down through

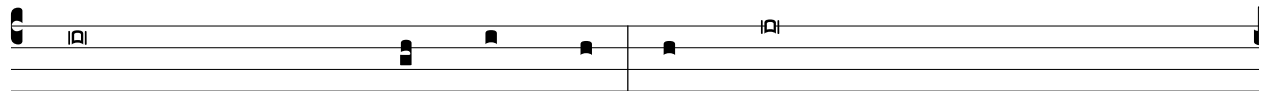


your Son into the fullness of this font,

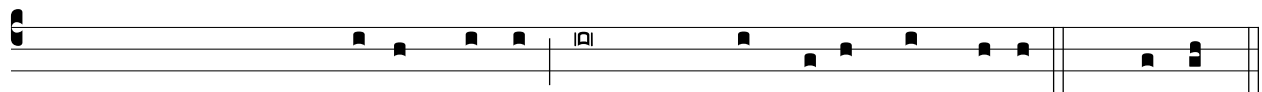
and, holding the candle in the water, he continues:



so that all who have been buried with Christ by Baptism in-to death

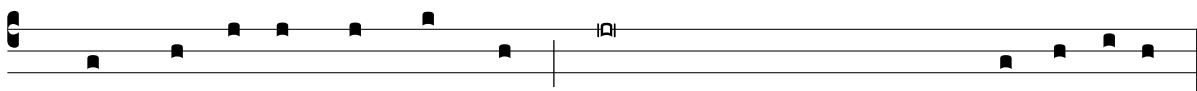


may rise again to life with him. Who lives and reigns with you in



the unity of the Ho-ly Spir-it, one God, for ev-er and ev-er. **R̃.** Amen.

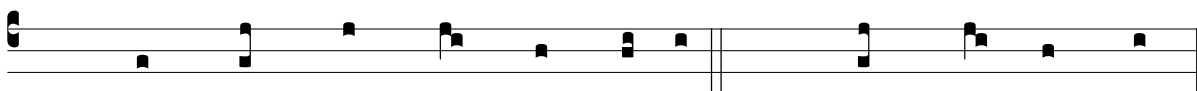
Then the candle is lifted out of the water, as the people acclaim:



Springs of wa-ter, bless the Lord; praise and exalt him above all for e-ver.

### Dismissal

Then the Deacon, or the Priest himself, with hands joined and facing the people, sings:



∇. Go forth, the Mass is end-ed. Ṙ. Thanks be to God.

Or:



∇. Go and an-ounce the Gos-pel of the Lord. Ṙ. Thanks be to God.

Or:



∇. Go in peace, glorifying the Lord by your life. Ṙ. Thanks be to God.

Or:



∇. Go in peace. Ṙ. Thanks be to God.

The following dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.

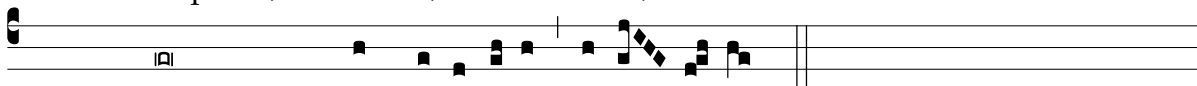


∇. Go forth, the Mass is end-ed, al-le-lú-ia, al-le- lú-ia,

Or:

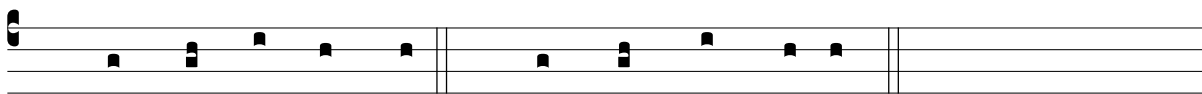


∇. Go in peace, al-le-lú-ia, al-le- lú-ia,

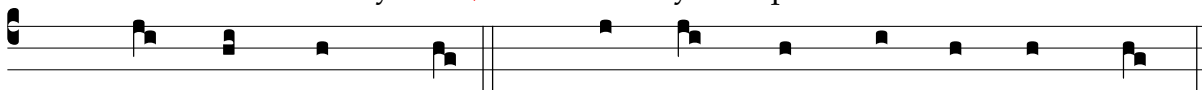


Ṙ. Thanks be to God, al-le-lú-ia, al-le- lú-ia,

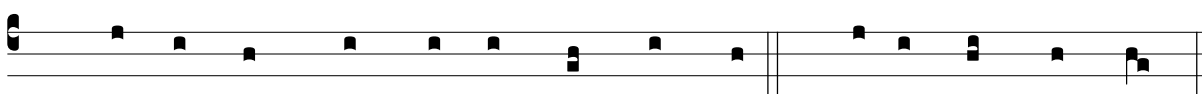
PENTECOST SUNDAY  
The mystery of Pentecost



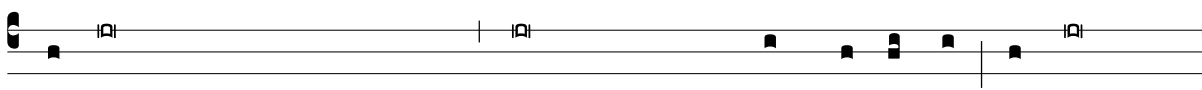
∇. The Lord be with you. Ṙ. And with your spir-it.



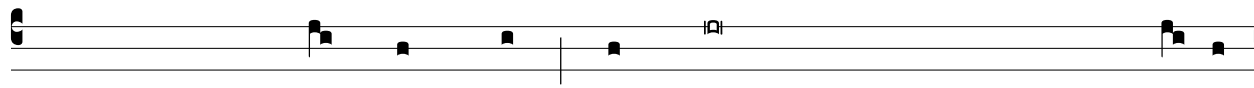
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



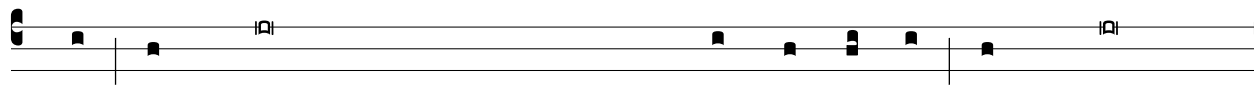
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



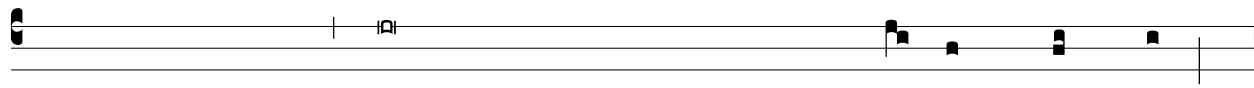
It is truly right and just, our duty and our sal-va-tion, al-ways and



everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



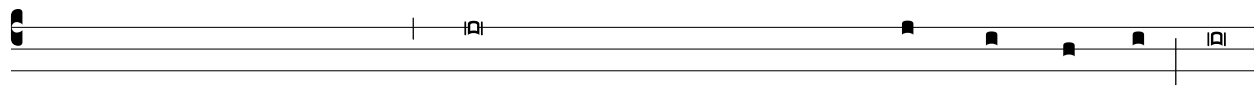
God. For bringing your Paschal Mystery to com-ple-tion, you bestowed the



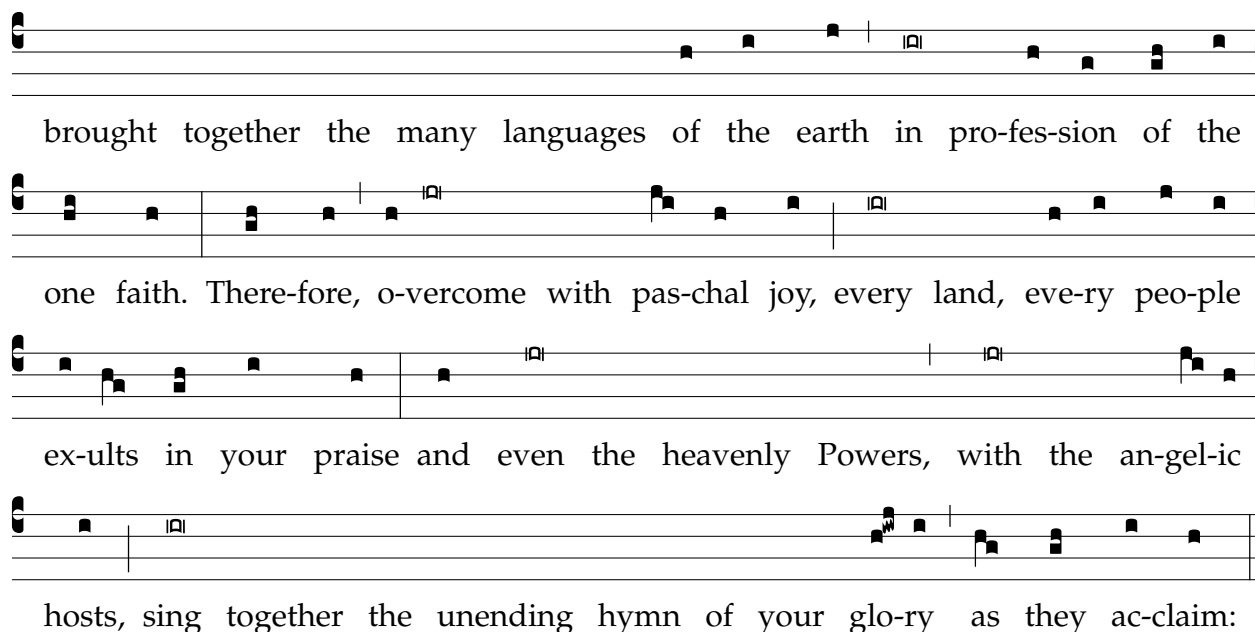
Holy Spirit today on those you made your a-dopt-ed children by



uniting them to your On-ly Be-got-ten Son. This same Spirit, as the

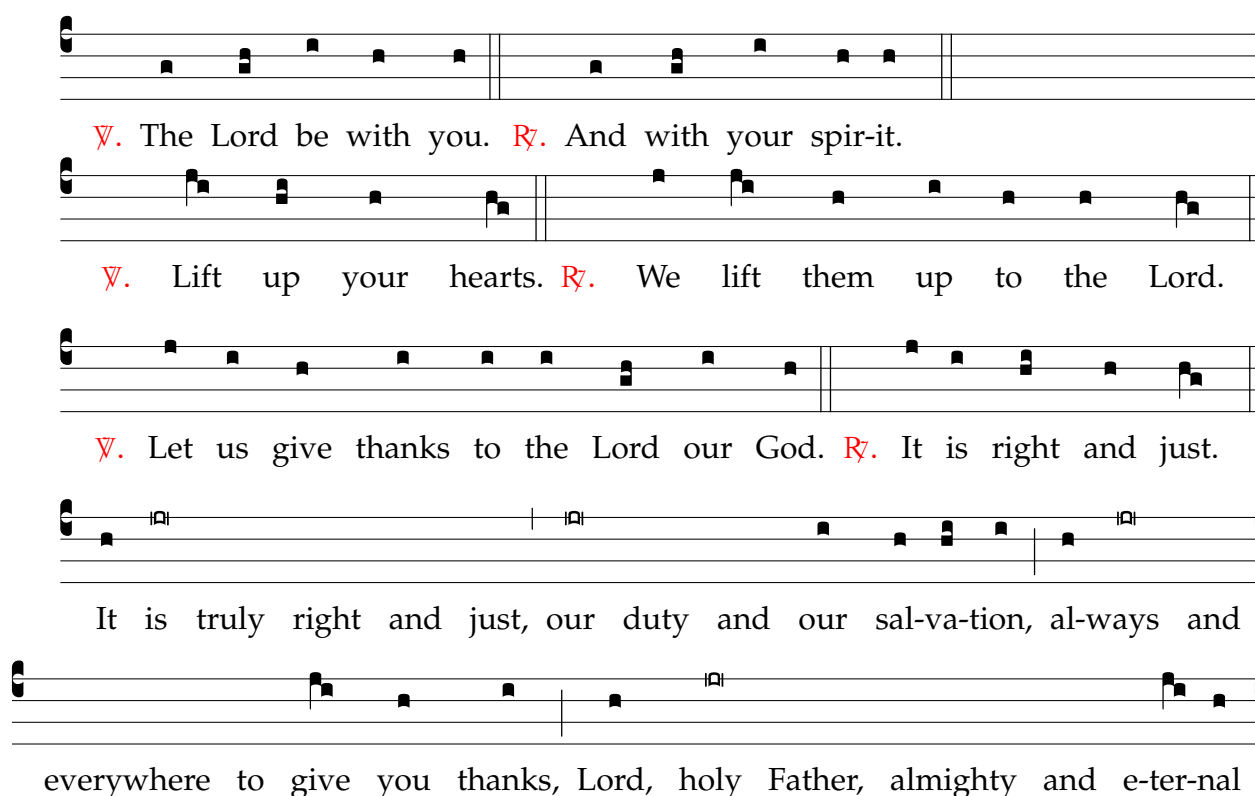


Church came to birth, opened to all peoples the know-ledge of God and




brought together the many languages of the earth in pro-fes-sion of the  
 one faith. There-fore, o-vercome with pas-chal joy, every land, eve-ry peo-ple  
 ex-ults in your praise and even the heavenly Powers, with the an-gel-ic  
 hosts, sing together the unending hymn of your glo-ry as they ac-claim:

THE MOST HOLY TRINITY  
*The mystery of the Most Holy Trinity*



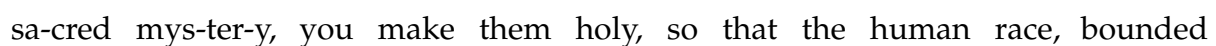
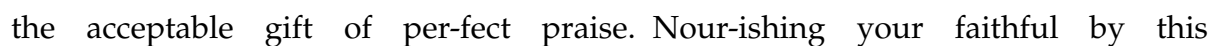
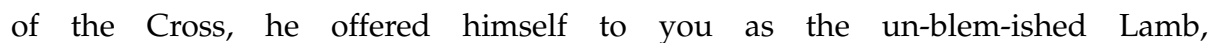
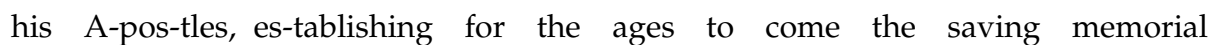
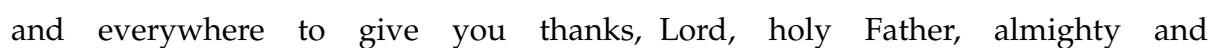
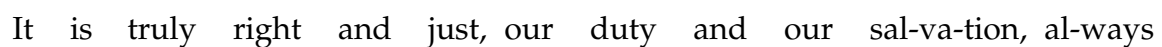
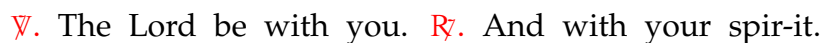
∇. The Lord be with you. Ṙ. And with your spir-it.  
 ∇. Lift up your hearts. Ṙ. We lift them up to the Lord.  
 ∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.  
 It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



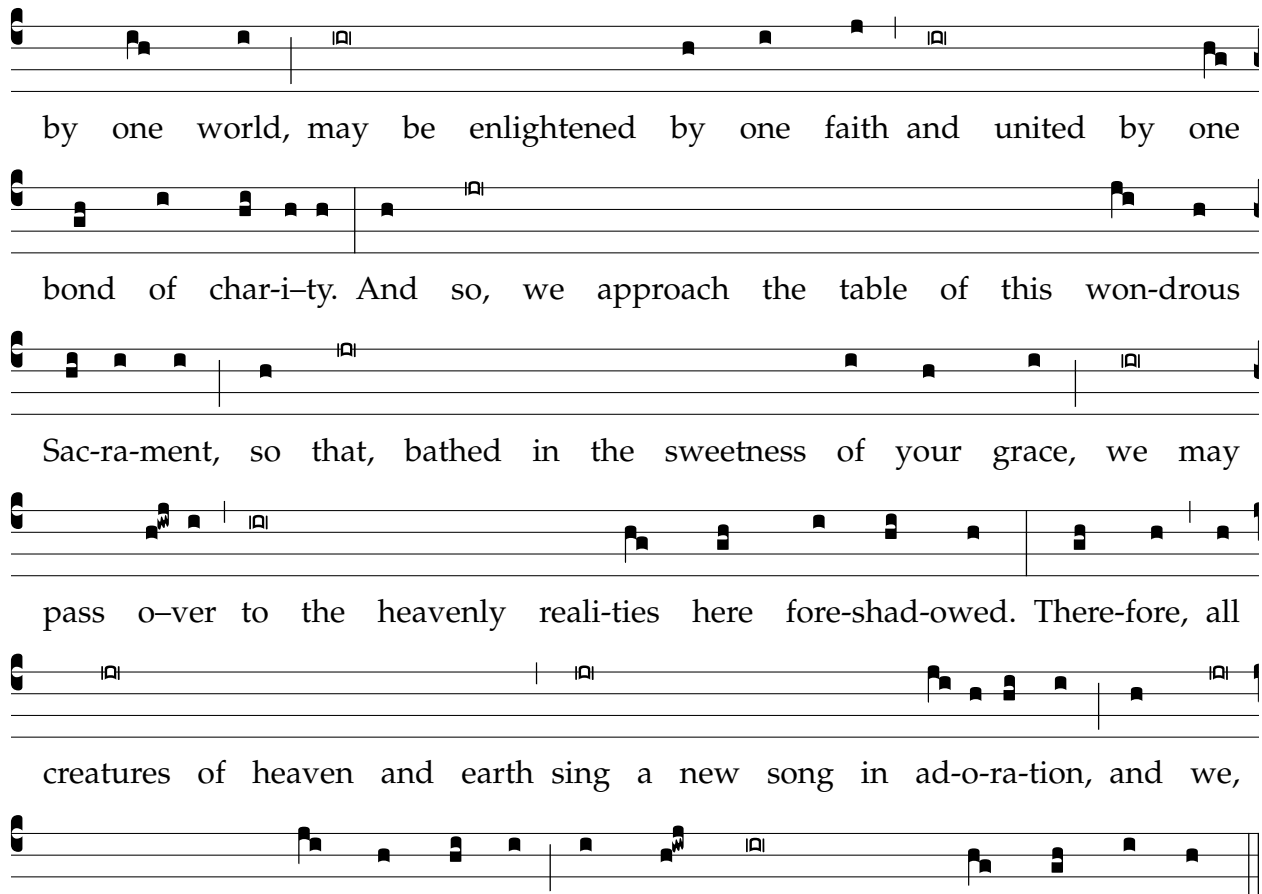
God. For with your Only Begotten Son and the Holy Spirit you are  
one God, one Lord: not in the unity of a single per-son, but in  
a Trini-ty of one sub-stance. For what you have revealed to us of  
your glo-ry we believe equally of your Son and of the Ho-ly Spir-it,  
so that, in the confessing of the true and e-ter-nal God-head, you  
might be adored in what is proper to each Per-son, their uni-ty  
in sub-stance, and their equal-i-ty in maj-es-ty. For this is praised  
by Angels and Archangels, Cherubim, too, and Ser-a-phim, who never  
cease to cry out each day, as with one voice they ac-claim:

THE MOST HOLY BODY AND BLOOD OF CHRIST  
*The fruits of the Most Holy Eucharist*



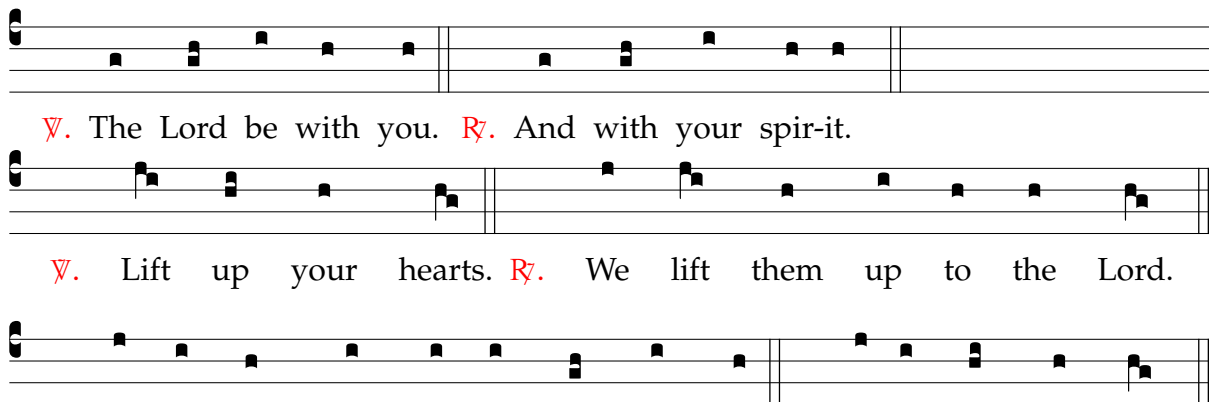


sa-cred mys-ter-y, you make them holy, so that the human race, bounded

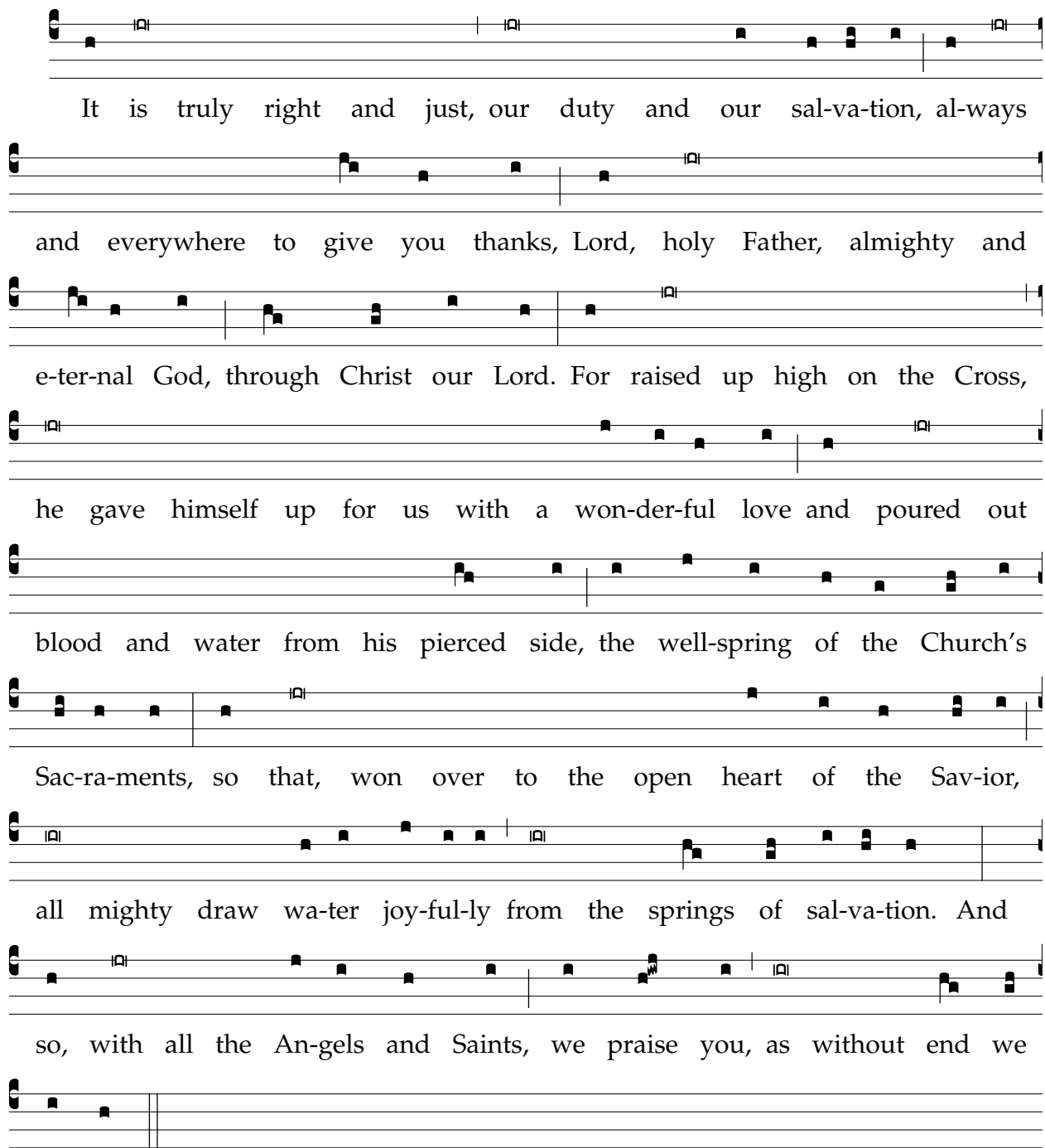


by one world, may be enlightened by one faith and united by one  
bond of char-i-ty. And so, we approach the table of this won-drous  
Sac-ra-ment, so that, bathed in the sweetness of your grace, we may  
pass o-ver to the heavenly reali-ties here fore-shad-owed. There-fore, all  
creatures of heaven and earth sing a new song in ad-o-ra-tion, and we,  
with all the host of An-gels, cry out, and without end we ac-claim:

THE MOST SACRED HEART OF JESUS  
*The boundless charity of Christ*



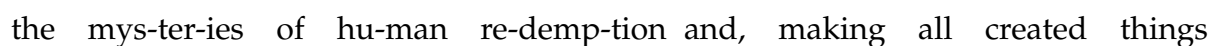
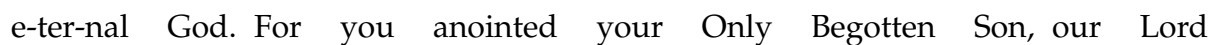
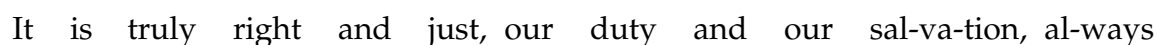
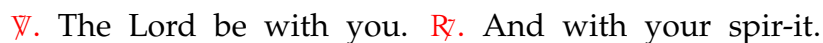
✠. The Lord be with you. ✠. And with your spir-it.  
✠. Lift up your hearts. ✠. We lift them up to the Lord.  
✠. Let us give thanks to the Lord our God. ✠. It is right and just.

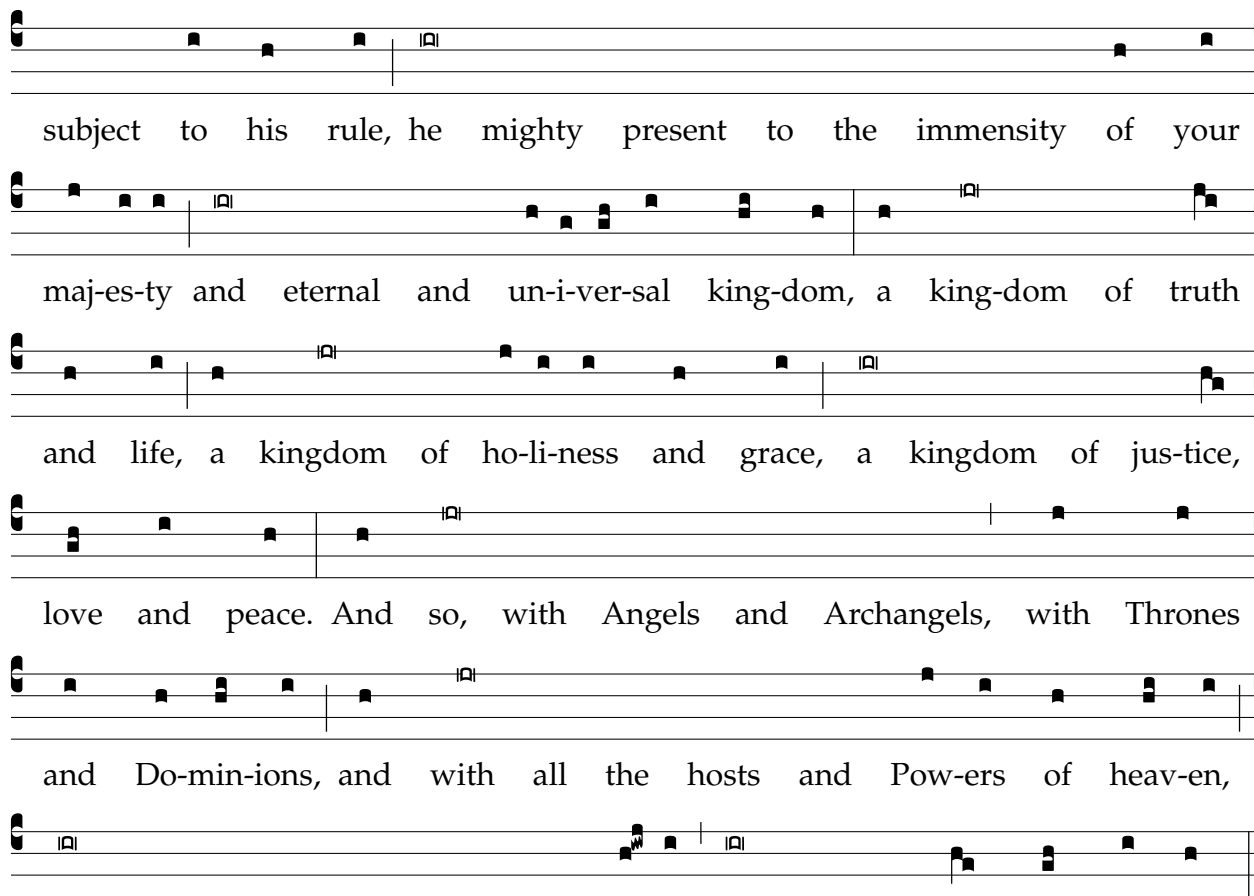


It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty and  
e-ter-nal God, through Christ our Lord. For raised up high on the Cross,  
he gave himself up for us with a won-der-ful love and poured out  
blood and water from his pierced side, the well-spring of the Church's  
Sac-ra-ments, so that, won over to the open heart of the Sav-ior,  
all mighty draw wa-ter joy-ful-ly from the springs of sal-va-tion. And  
so, with all the An-gels and Saints, we praise you, as without end we

ac-claim:

OUR LORD JESUS CHRIST KING OF THE UNIVERSE  
*Christ the King of the Universe*



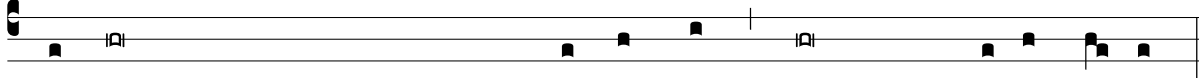


subject to his rule, he mighty present to the immensity of your  
maj-es-ty and eternal and un-i-ver-sal king-dom, a king-dom of truth  
and life, a kingdom of ho-li-ness and grace, a kingdom of jus-tice,  
love and peace. And so, with Angels and Archangels, with Thrones  
and Do-min-ions, and with all the hosts and Pow-ers of heav-en,  
we sing the hymn of your glo-ry, as without end we ac-claim:

### The Introductory Rites

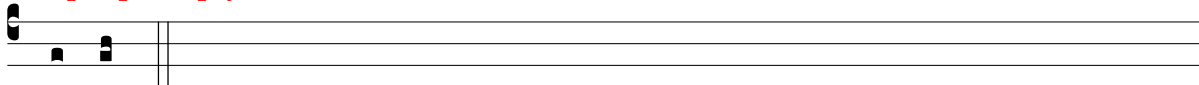
#### Greeting

The Priest:



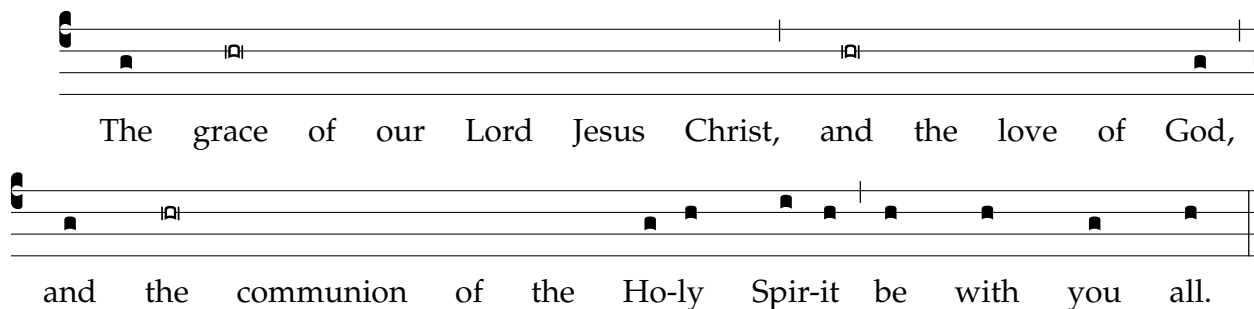
In the name of the Father, and of the Son, i and of the Ho-ly Spir-it.

The people reply:

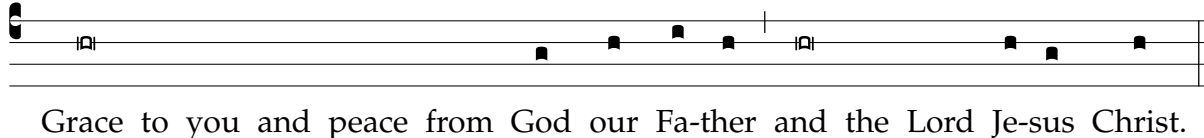


A-men

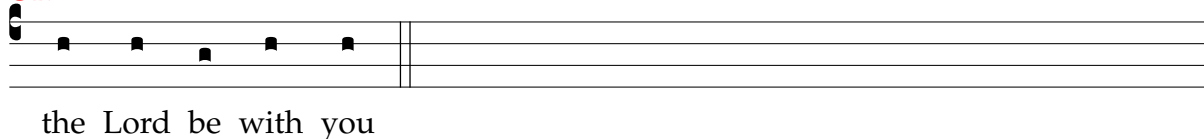
Then the Priest, extending his hands, greets the people, singing:



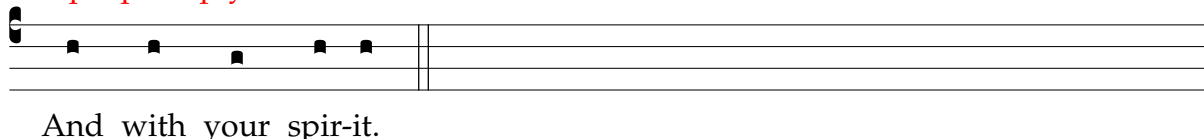
Or:



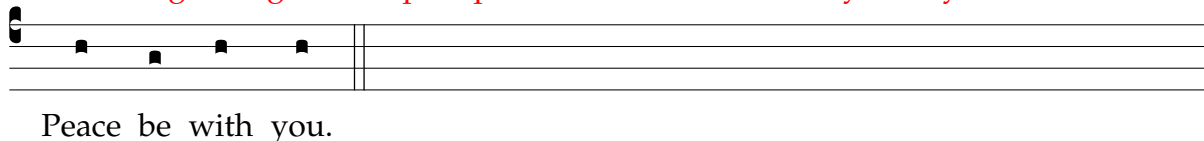
Or:



The people reply:



In this first greeting, a Bishop, in place of The Lord be with you, says:

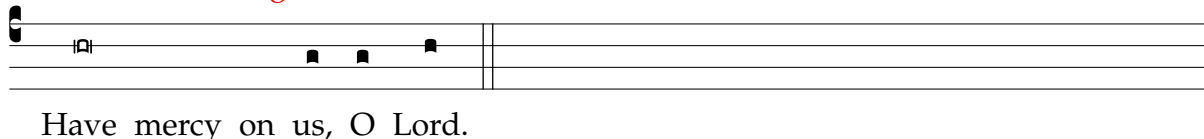


### Penitential Act

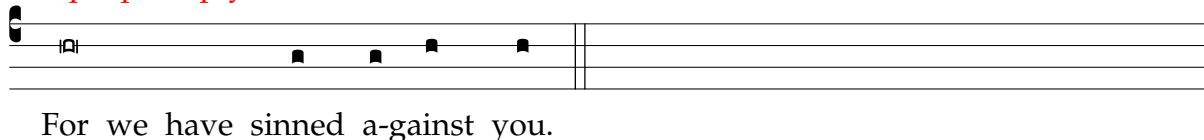
The Priest invites the faithful to make the Penitential Act:

A brief pause for silence follows.

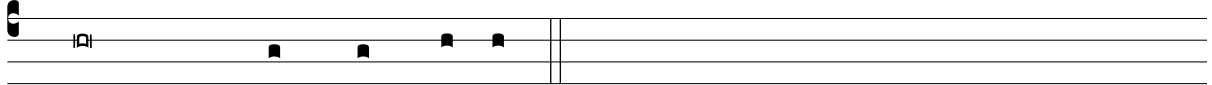
The Priest then sings:



The people reply:

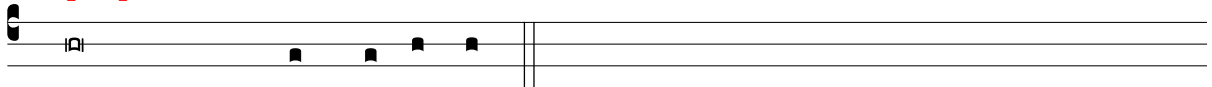


The Priest:



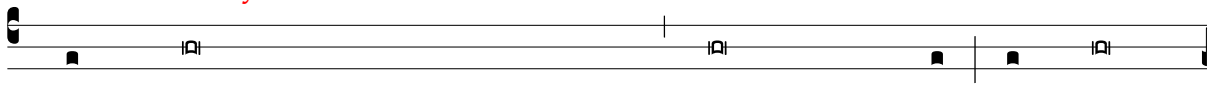
Show us, O Lord, your mer-cy.

The people:

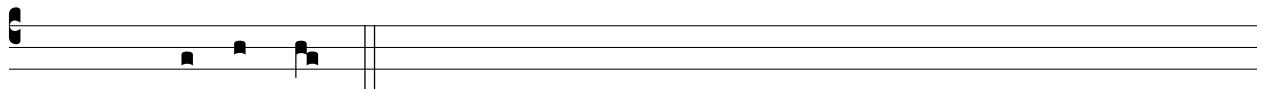


And grant us your sal-va-tion.

The absolution by the Priest follows:

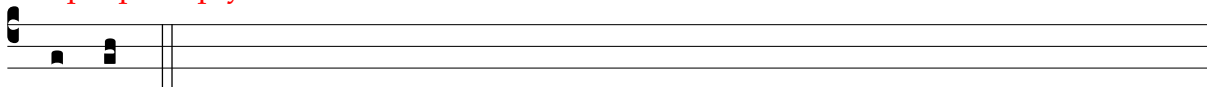


May almighty God have mercy on us, forgive us our sins, and bring us



to ever-last-ing life.

The people reply:



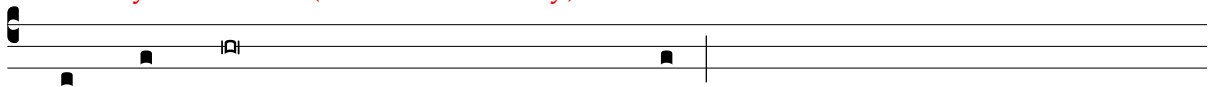
A-men.

Or:

The Priest invites the faithful to make the Penitential Act:

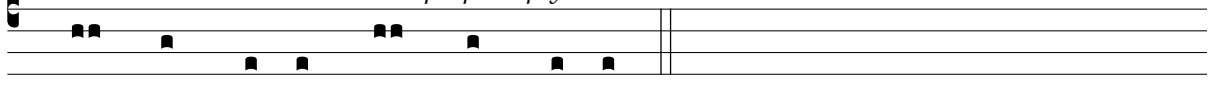
A brief pause for silence follows.

The Priest, or a Deacon, or another minister, then sings the following or other invocations with Kyrie, eleison (Lord, have mercy):



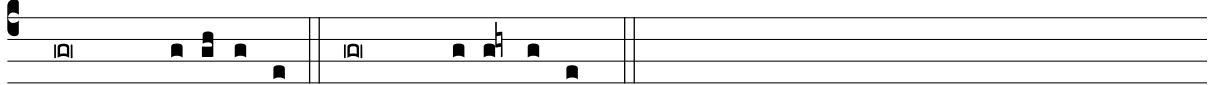
You were sent to heal the contrite of heart:

*The people reply:*



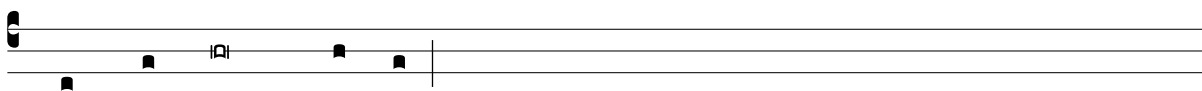
Lord, have mer-cy. Lord, have mer-cy.

Or:



Ký-ri-e, e-lé-i-son. Ký-ri-e e-lé- i-son.

The Priest:



You came to call sin-ners:



*The people:*

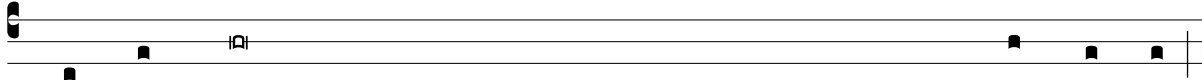
Christ, have mer-cy. Christ, have mer-cy.

Or:

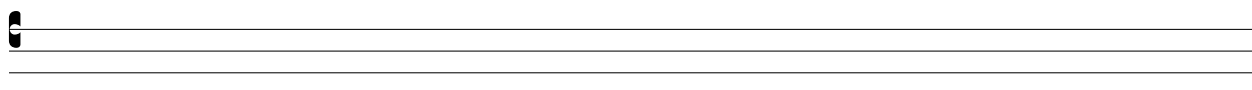


Christe, e-lé-i-son. Christe, e-lé-i-son.

The Priest:



You are seated at the right hand of the Father to inter-cede for us:

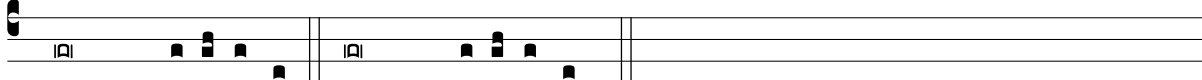


*The people reply:*



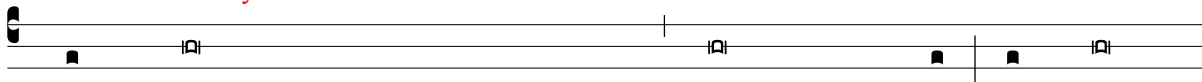
Lord, have mer-cy. Lord, have mer-cy.

Or:

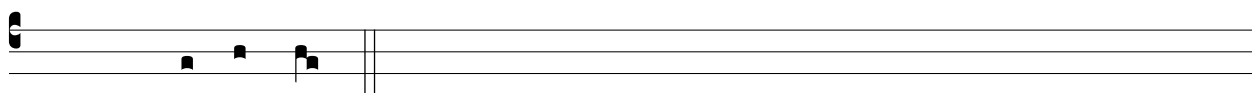


Ký-ri-e, e-lé-i-son. Ký-ri-e, e-lé-i-son.

The absolution by the Priest follows:

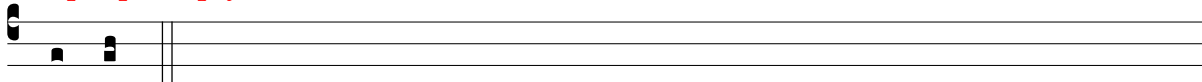


May almighty God have mercy on us, forgive us our sins, and bring us



to ever-last-ing life.

The people reply:

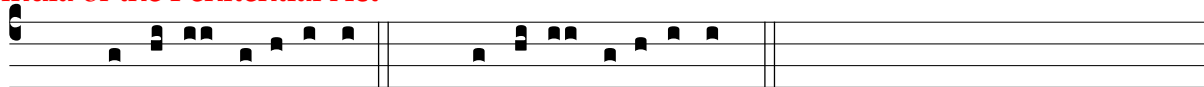


A-men.

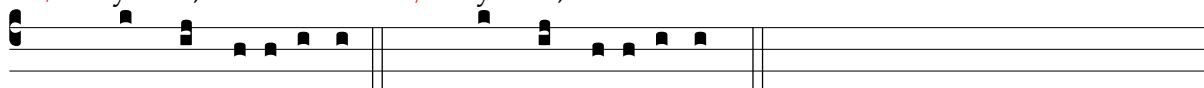


## Kyrie

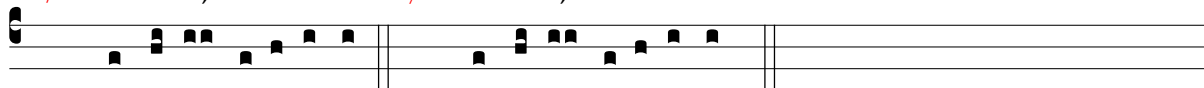
The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act



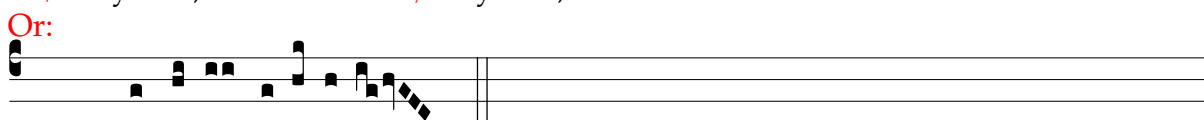
∇. Ký-ri-e, e-lé-i-son. Ṛ. Ký-ri-e, e-lé-i-son.



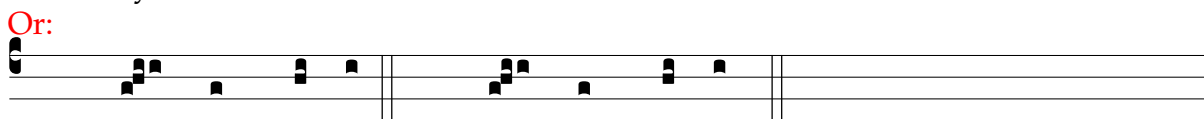
∇. Chri-ste, e-lé-i-son. Ṛ. Chri-ste, e-lé-i-son.



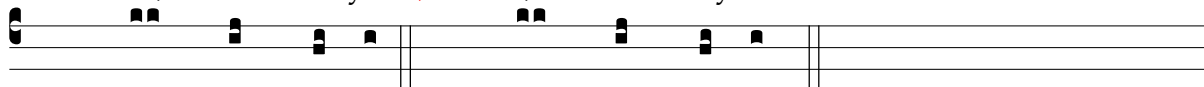
∇. Ký-ri-e, e-lé-i-son. Ṛ. Ký-ri-e, e-lé-i-son.



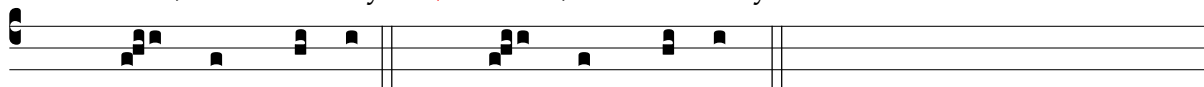
Ṛ. Ký-ri-e, e-lé-i-son



∇. Lord, have mer-cy. Ṛ. Lord, have mer-cy.



∇. Christ, have mer-cy. Ṛ. Christ, have mer-cy.



∇. Lord, have mer-cy. Ṛ. Lord, have mer-cy.

## Gloria

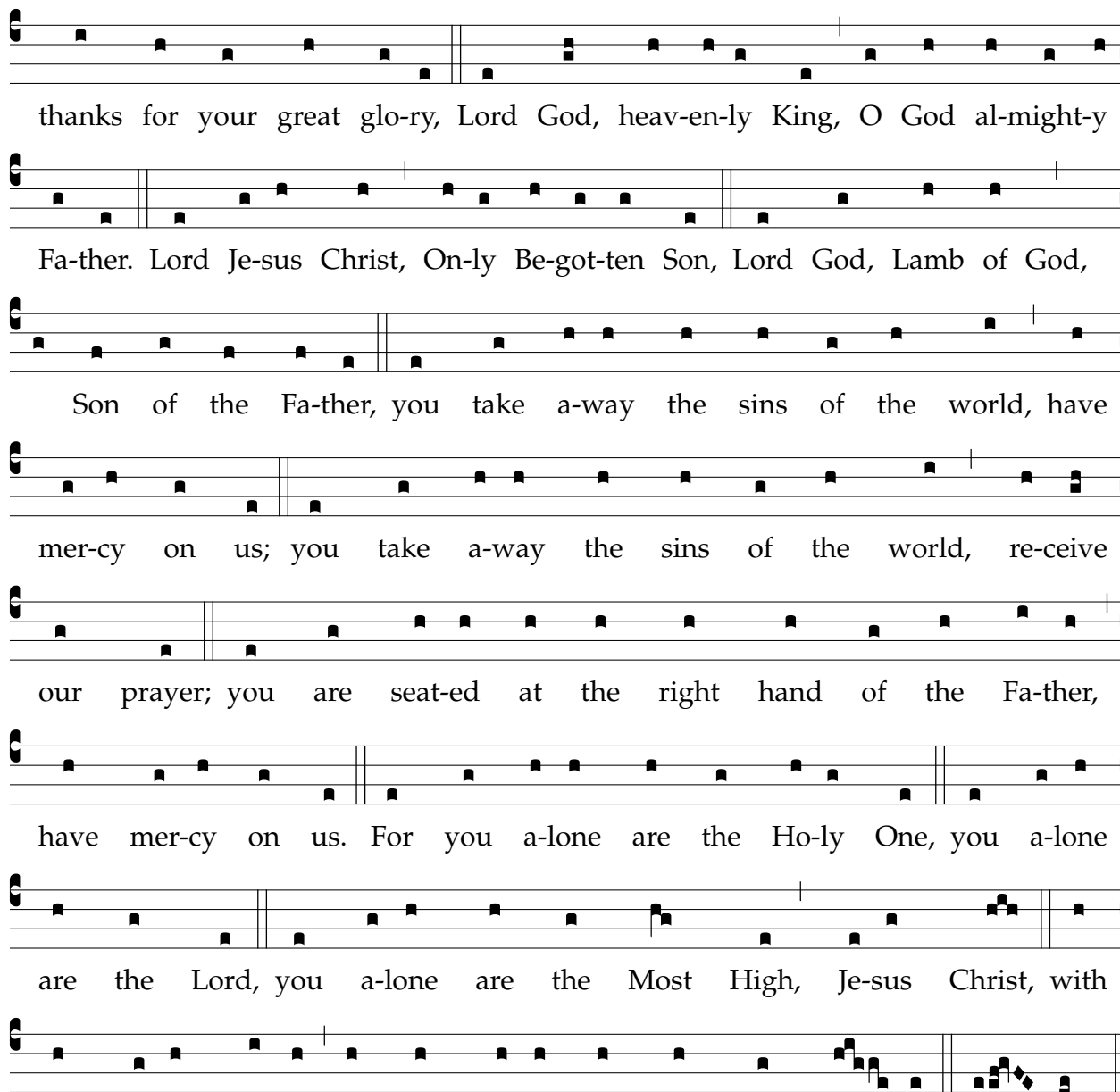
Then, when it is prescribed, this hymn is sung:



Glo-ry to God in the high-est, and on earth peace to peo-ple of good will.



We praise you, we bless you, we a-dore you, we glo-ri-fy you, we give you



thanks for your great glo-ry, Lord God, heav-en-ly King, O God al-might-y

Fa-ther. Lord Je-sus Christ, On-ly Be-got-ten Son, Lord God, Lamb of God,

Son of the Fa-ther, you take a-way the sins of the world, have

mer-cy on us; you take a-way the sins of the world, re-ceive

our prayer; you are seat-ed at the right hand of the Fa-ther,

have mer-cy on us. For you a-lone are the Ho-ly One, you a-lone

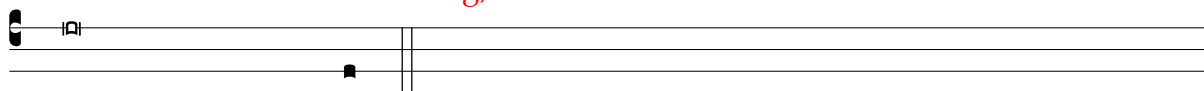
are the Lord, you a-lone are the Most High, Je-sus Christ, with

the Ho-ly Spir-it, in the glo-ry of God the Fa- ther. A- men.

### The Liturgy of the Word

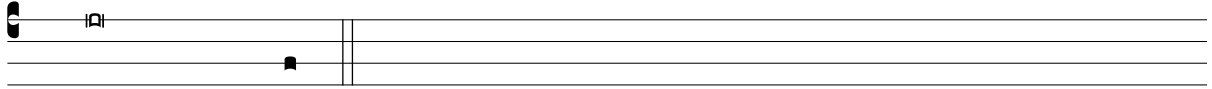
#### First Reading

To indicate the end of the reading, the reader acclaims:



The word of the Lord.

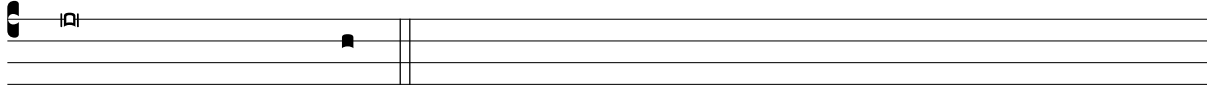
All reply:



Thanks be to God.

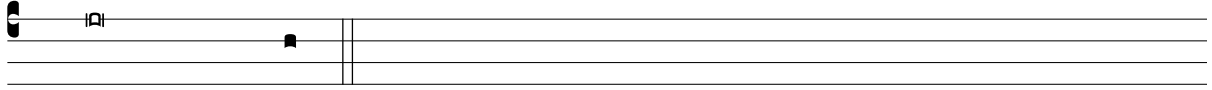
Second Reading

To indicate the end of the reading, the reader acclaims:



The word of the Lord.

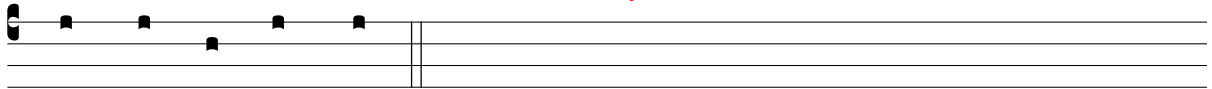
All reply:



Thanks be to God.

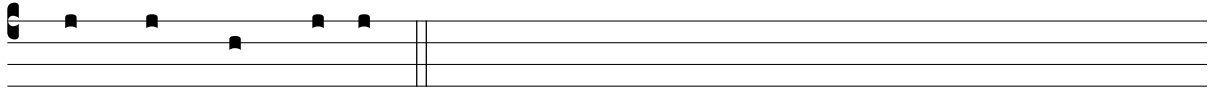
Gospel

The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:



The Lord be with you.

The people reply:

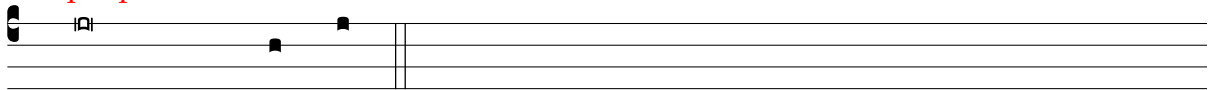


And with your spir-it.

The Deacon, or the Priest:

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

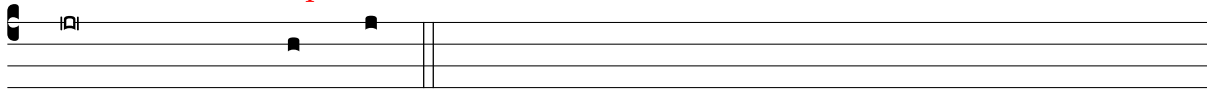
The people acclaim:



Glory to you, O Lord.

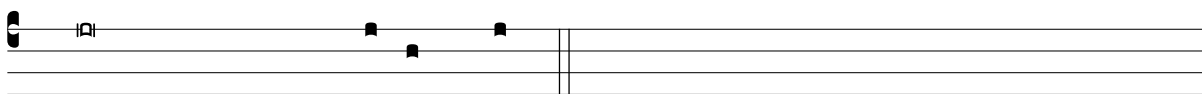
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

At the end of the Gospel, the Deacon, or the Priest, acclaims:



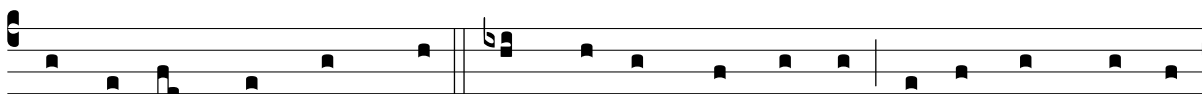
The Gospel of the Lord.

All reply:

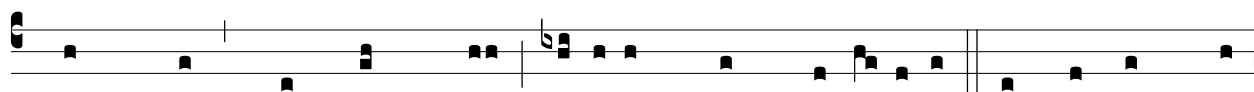


Praise to you, Lord Je-sus Christ.

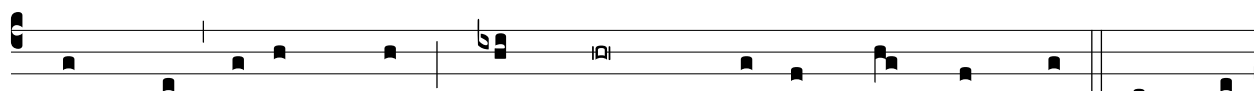
### Credo I



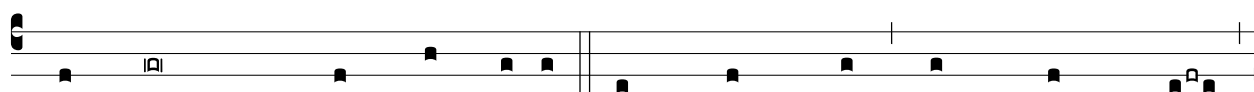
I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en



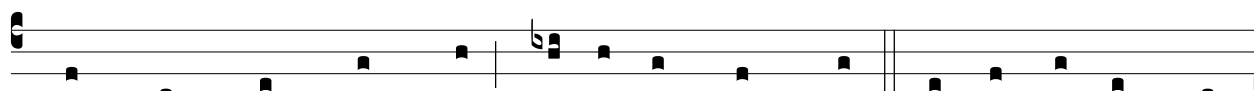
and earth, of all things vis-i-ble and in-vis-i-ble. I be-lieve in



one Lord Je-sus Christ, the Only Be-got-ten Son of God, born of



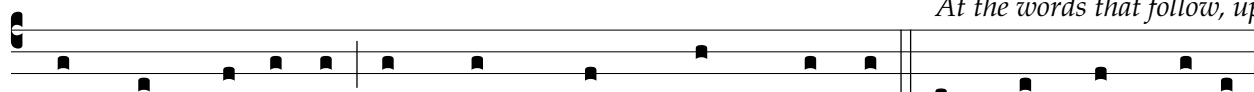
the Father be-fore all a-ges. God from God, Light from Light,



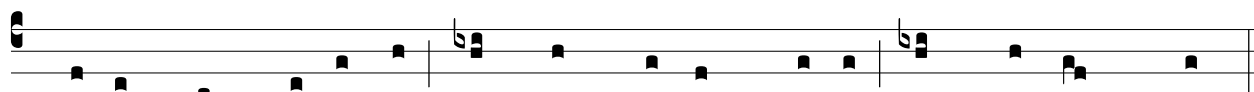
true God from true God, be-got-ten, not made, con-sub-stan-tial with



the Fa-ther; through him all things were made. For us men and

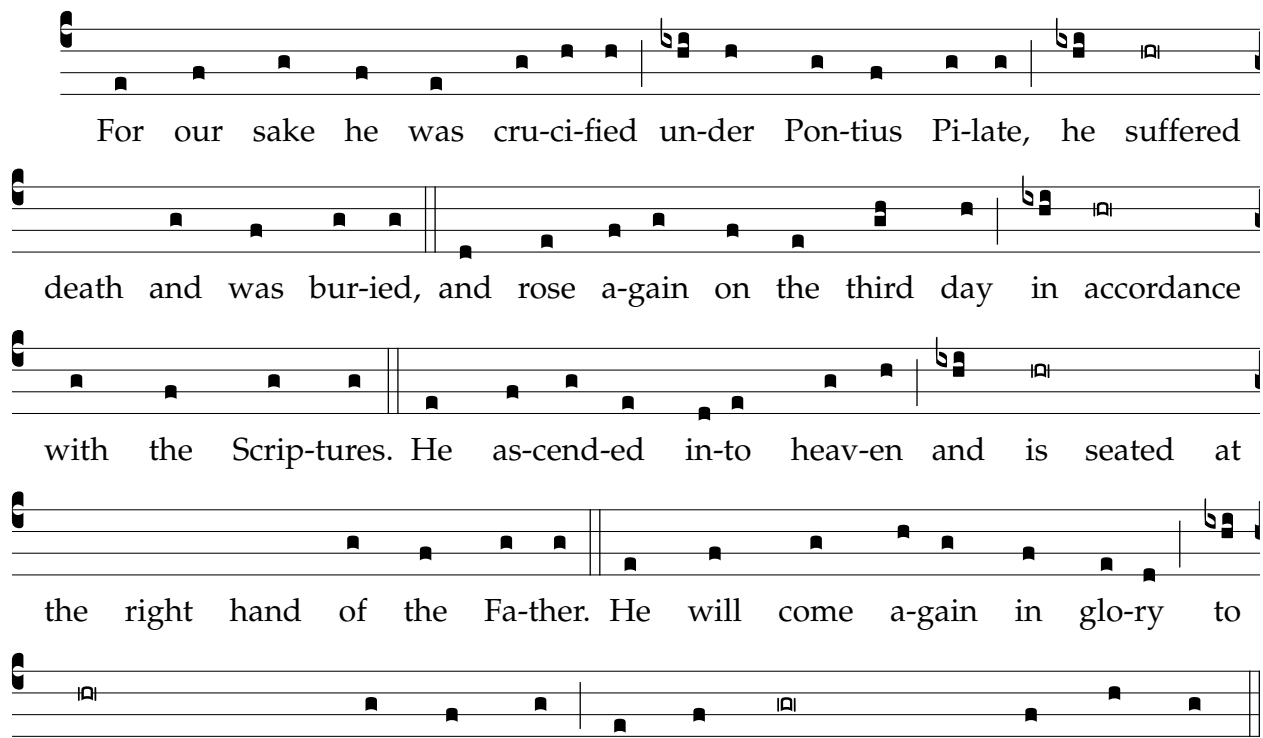


for our sal-va-tion he came down from heav-en, and by the Ho-ly




Spir-it was in-car-nate of the Vir-gin Mar-y, and be-came man.

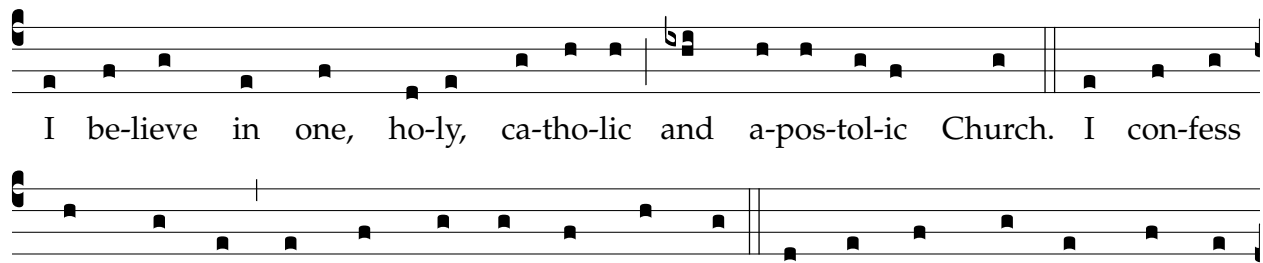
*At the words that follow, up to and including*



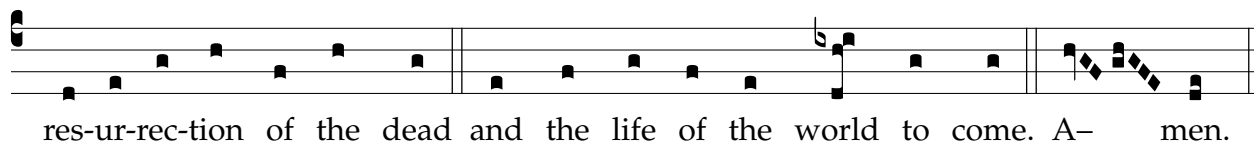
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he suffered  
death and was bur-ied, and rose a-gain on the third day in accordance  
with the Scrip-tures. He as-cend-ed in-to heav-en and is seated at  
the right hand of the Fa-ther. He will come a-gain in glo-ry to  
judge the living and the dead and his kingdom will have no end.



I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who  
pro-ceeds from the Father and the Son, who with the Fa-ther and the  
Son is adored and glo-ri-fied, who has spoken through the proph-ets.



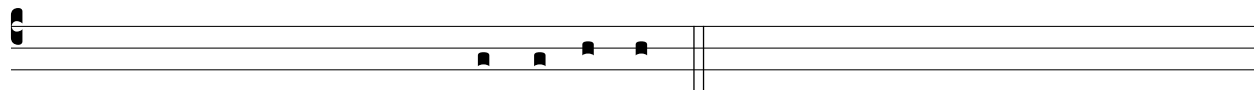
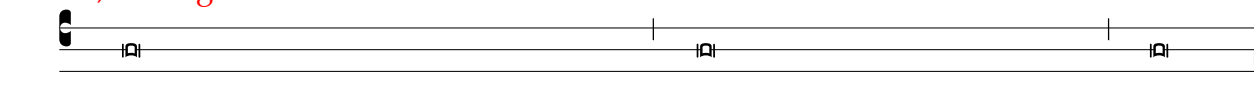
I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic Church. I con-fess  
one Bap-tism for the for-give-ness of sins and I look for-ward to the



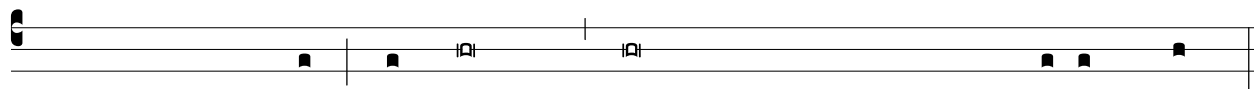
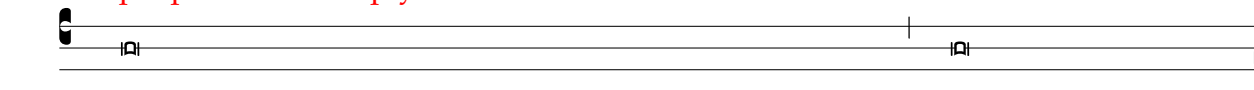
## The Liturgy of the Eucharist

### Orate, Fratres

Standing at the middle of the altar, facing the people, extending and then joining his hands, he sings:

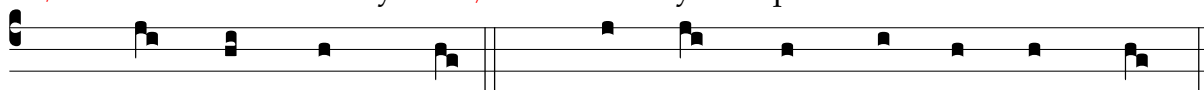
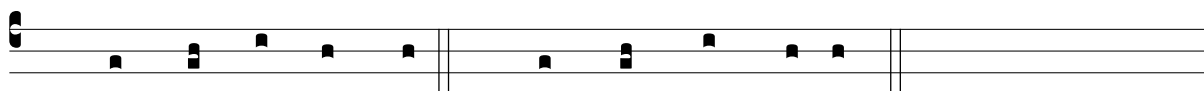


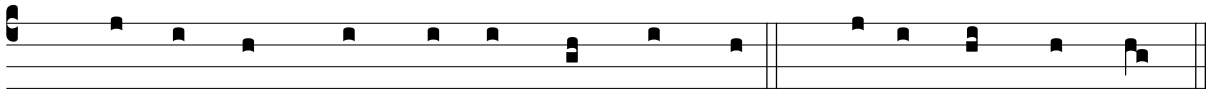
The people rise and reply:



## The Eucharistic Prayer

### Preface Dialogue

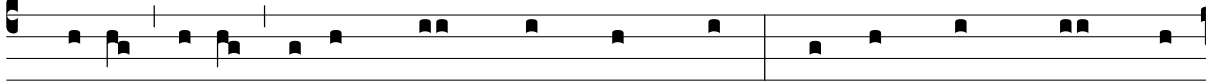




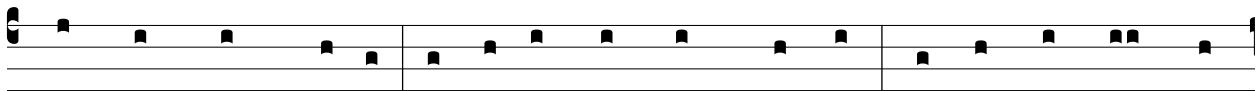
℣. Let us give thanks to the Lord our God. ℟. It is right and just.

### Sanctus

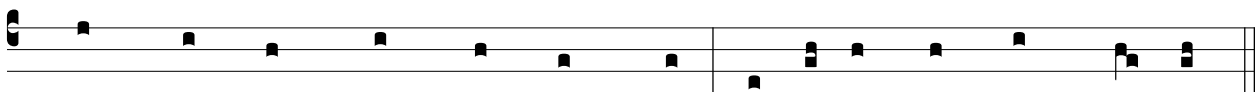
At the end of the Preface the Priest joins his hands and concludes the Preface with the people, singing aloud:



Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are

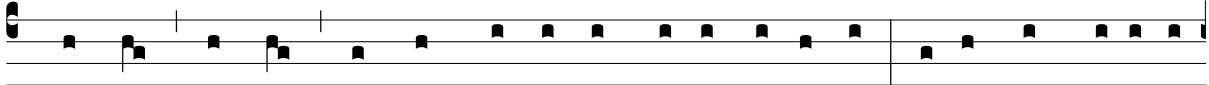


full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who

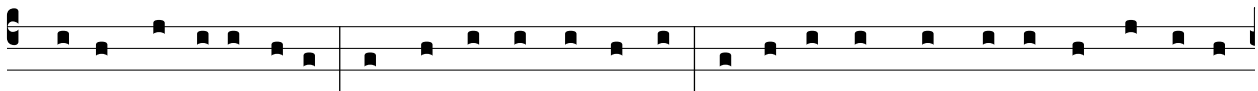


comes in the name of the Lord. Ho-san-na in the high-est.

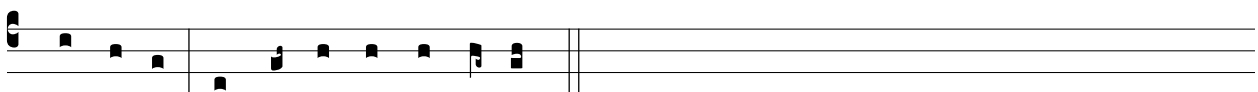
Or:



San-ctus, San-ctus, San-ctus, Dó-mi-nus De-us Sá-ba-oth. Ple-ni sunt cæ-li et



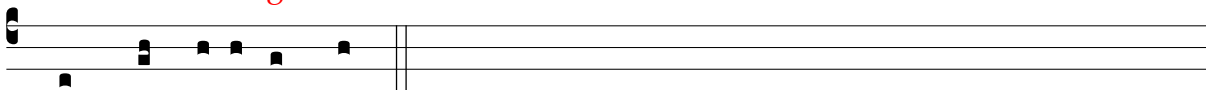
ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis. Be-ne-dí-ctus qui ve-nit in nó-mi-ne



Dó-mi-ni. Ho-sán-na in ex-cél-sis.

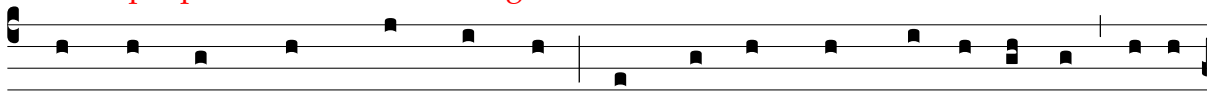
### Memorial Acclamation

Then the Priest sings:

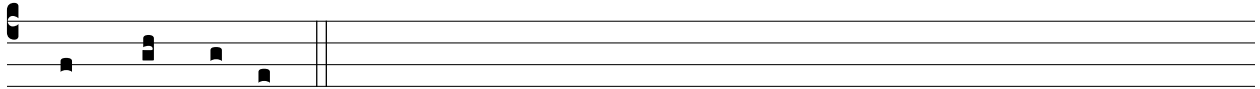


The mys-ter-y of faith.

And the people continue, acclaiming:

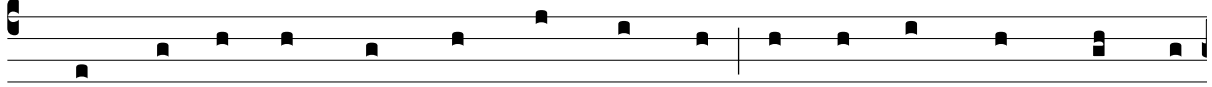


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til

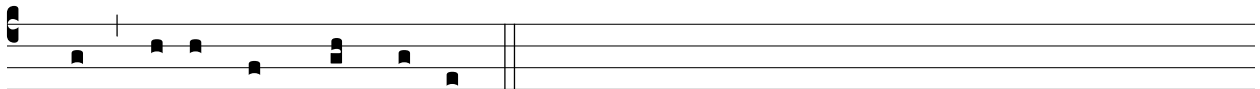


you come a-gain.

Or:

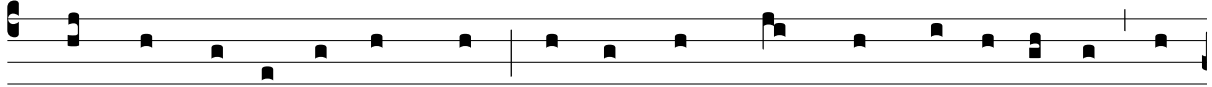


When we eat this Bread and drink this Cup, we pro-claim your Death, O

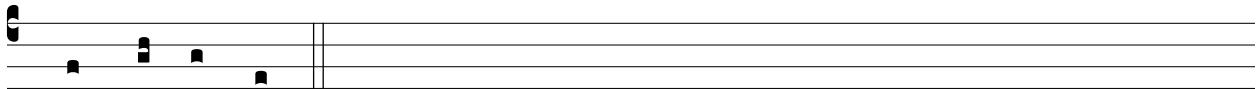


Lord, un-til you come a-gain.

Or:



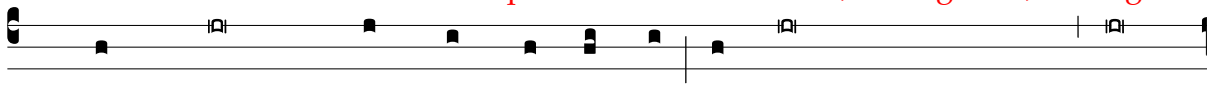
Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you



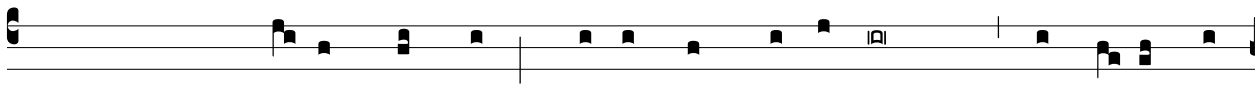
have set us free.

### Doxology

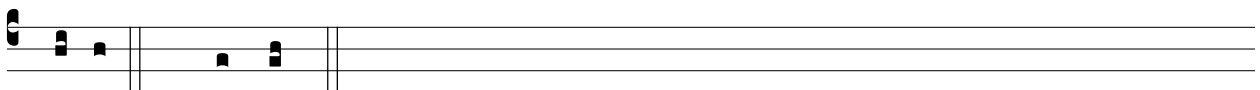
The Priest takes the chalice and the paten with the host and, raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



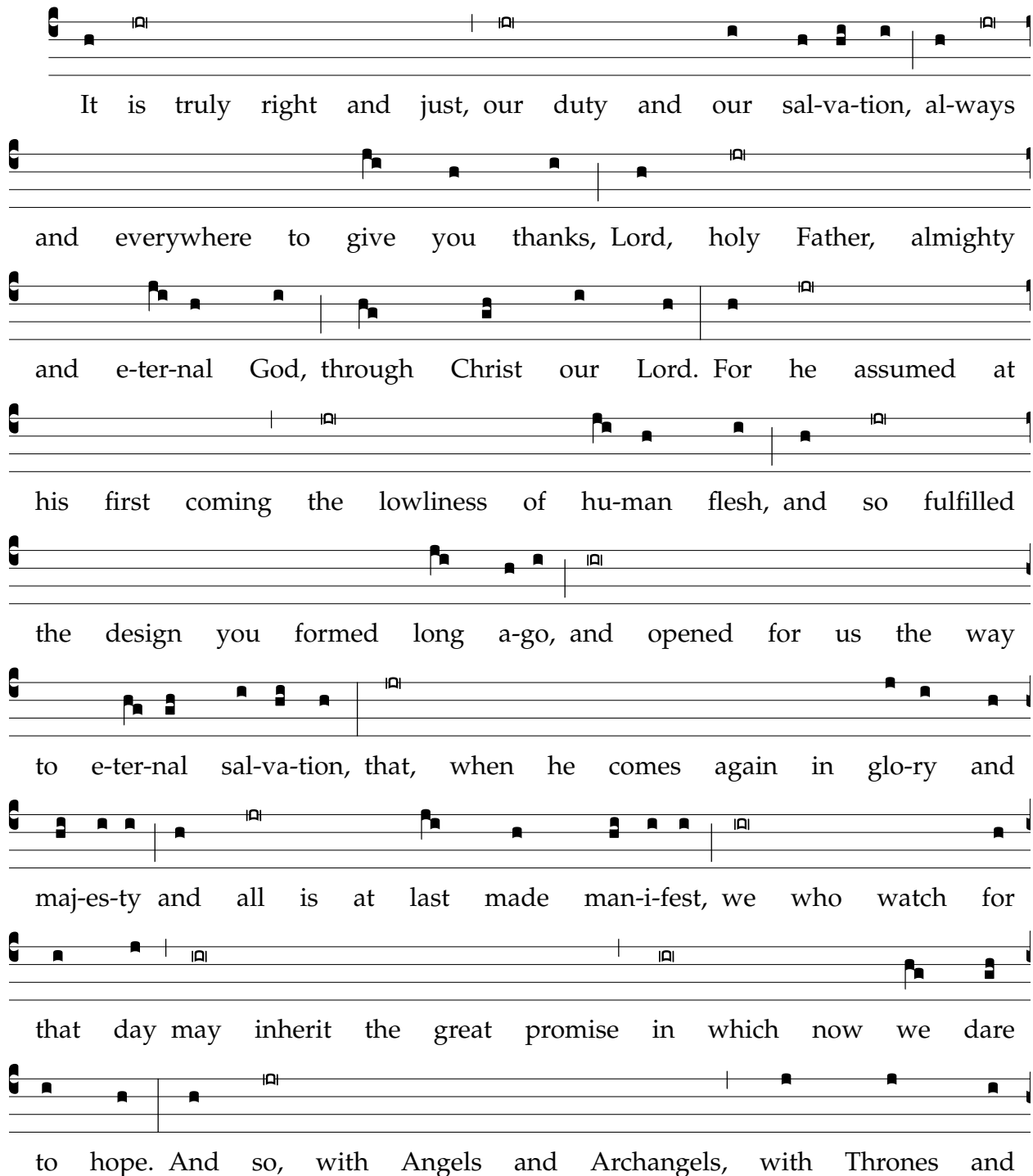
unity of the Ho-ly Spirit, all glo-ry and hon-or is yours, for ev-er and



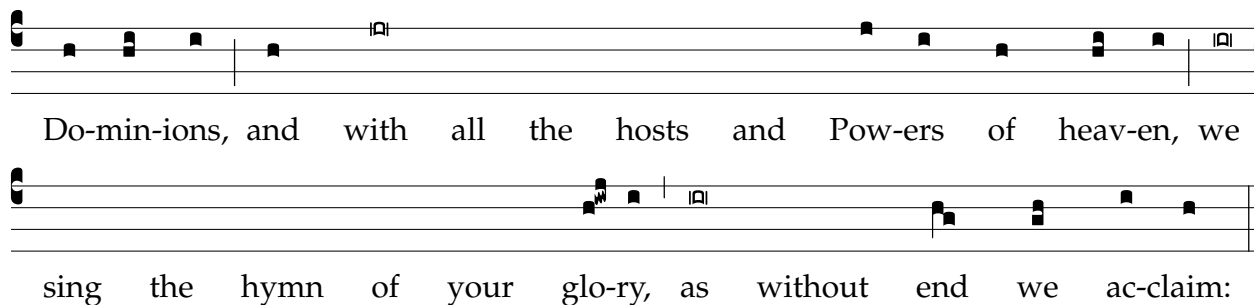
ev-er. **R.** A-men.



PREFACE I OF ADVENT  
The two comings of Christ

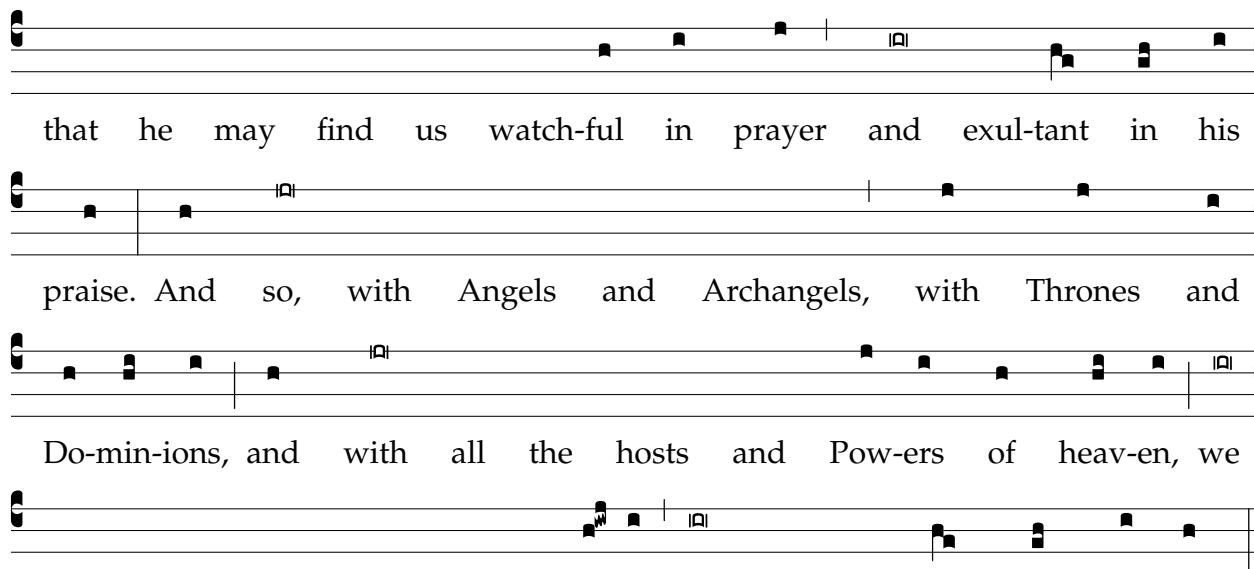


It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty  
and e-ter-nal God, through Christ our Lord. For he assumed at  
his first coming the lowliness of hu-man flesh, and so fulfilled  
the design you formed long a-go, and opened for us the way  
to e-ter-nal sal-va-tion, that, when he comes again in glo-ry and  
maj-es-ty and all is at last made man-i-fest, we who watch for  
that day may inherit the great promise in which now we dare  
to hope. And so, with Angels and Archangels, with Thrones and



PREFACE II OF ADVENT  
The twofold expectation of Christ

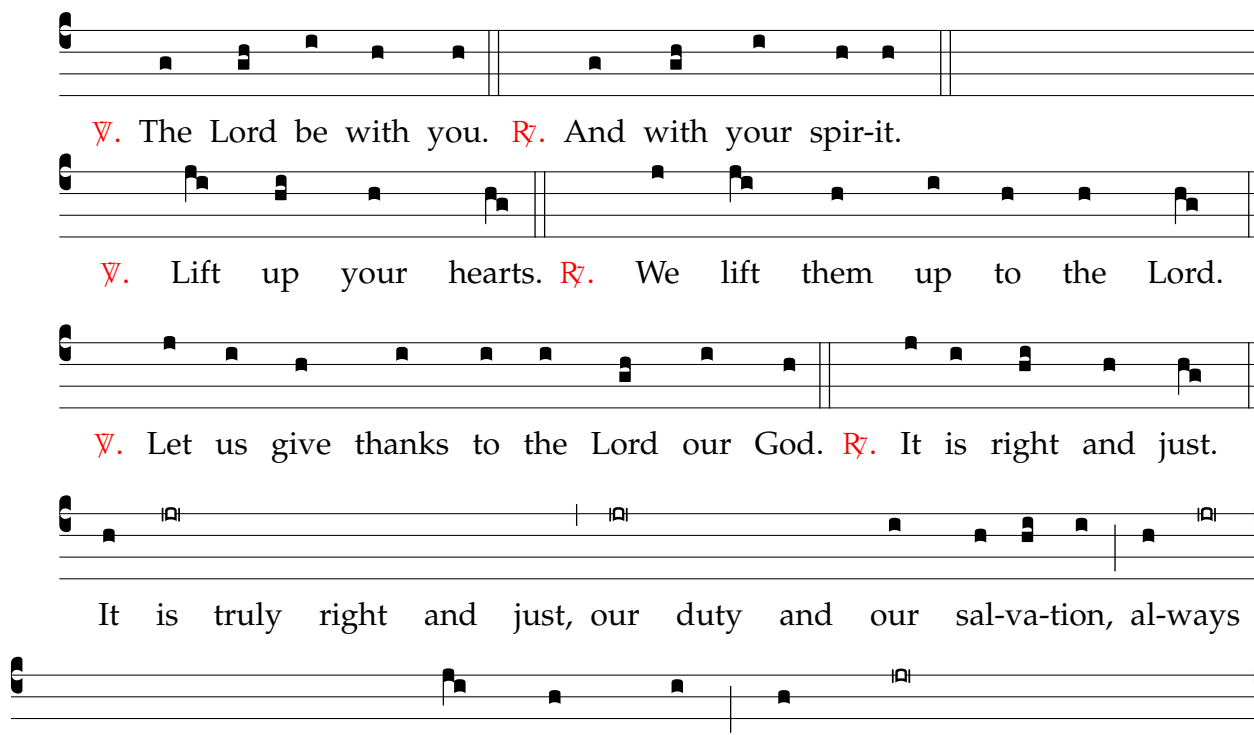
It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty  
and e-ter-nal God, through Christ our Lord. For all the oracles of  
the proph-ets fore-told him, the Virgin Mother longed for him, with  
love be-yond all tell-ing, John the Baptist sang of his com-ing  
and proclaimed his pres-ence when he came. It is by his gift  
that already we rejoice at the mystery of his Na-tiv-i-ty, so



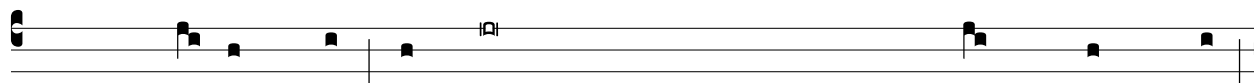
that he may find us watch-ful in prayer and exul-tant in his  
 praise. And so, with Angels and Archangels, with Thrones and  
 Do-min-ions, and with all the hosts and Pow-ers of heav-en, we  
 sing the hymn of your glo-ry, as without end we ac-claim:

# PREFACE I OF THE NATIVITY OF THE LORD

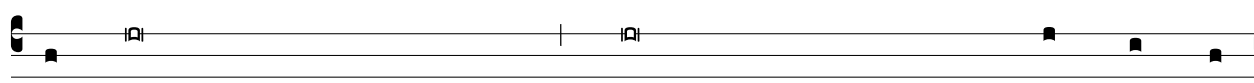
Christ the Light




∇. The Lord be with you. R∇. And with your spir-it.  
 ∇. Lift up your hearts. R∇. We lift them up to the Lord.  
 ∇. Let us give thanks to the Lord our God. R∇. It is right and just.  
 It is truly right and just, our duty and our sal-va-tion, al-ways  
 and everywhere to give you thanks, Lord, holy Father, almighty



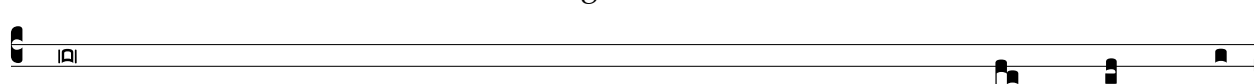
and e-ter-nal God. For in the mystery of the Word made flesh



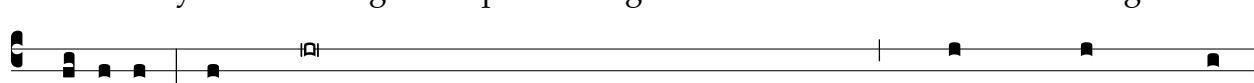
a new light of your glory has shone upon the eyes of our



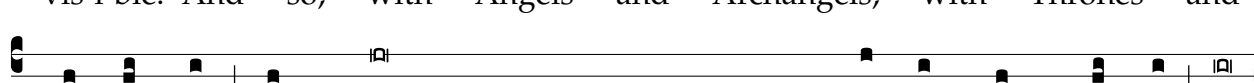
mind, so that, as we recognize in him God made vis-i-ble,




we may be caught up through him in love of things in-



vis-i-ble. And so, with Angels and Archangels, with Thrones and




Do-min-ions, and with all the hosts and Pow-ers of heav-en, we



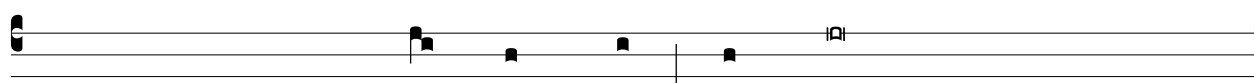
sing the hymn of your glo-ry, as without end we ac-claim:

## PREFACE II ON THE NATIVITY OF THE LORD

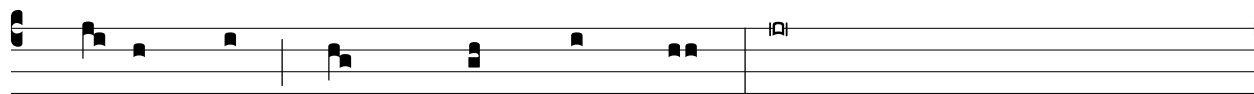
*The restoration of all things in the Incarnation*



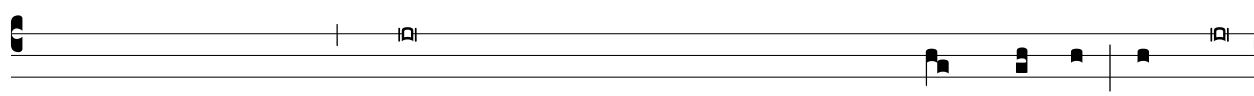
It is truly right and just, our duty and our sal-va-tion, al-ways



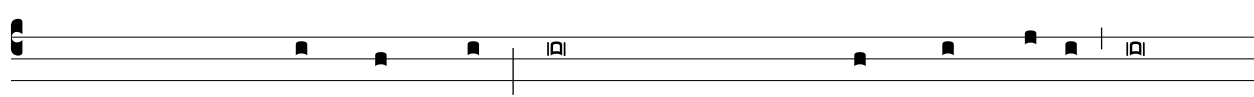
and everywhere to give you thanks, Lord, holy Father, almighty and



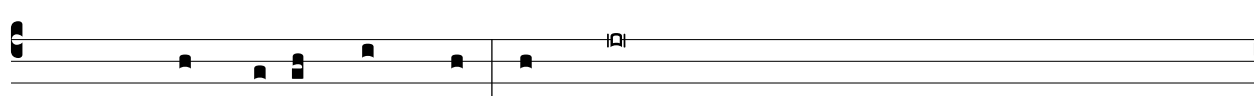
e-ter-nal God, through Christ our Lord. For on the feast of this



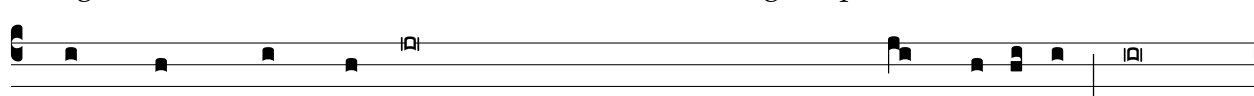
awe-filled mystery, though invisible in his own di-vine na-ture, he has



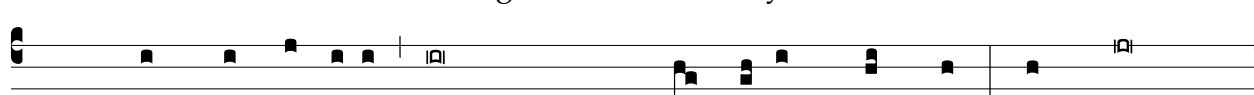
appeared visi-bly in ours; and begotten be-fore all ag-es, he has



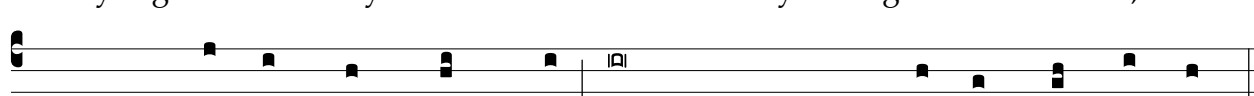
begun to ex-ist in time; so that, raising up in himself all that



was cast down, he might restore unity to all cre-a-tion and call



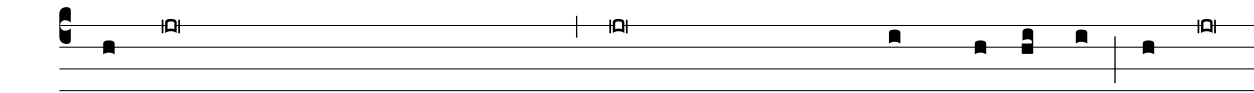
stray-ing hu-man-i-ty back to the heav-en-ly King-dom. And so, with



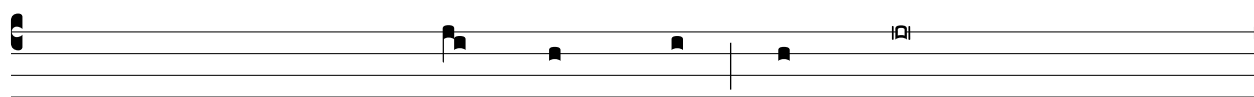
all the An-gels, we praise you, as in joyful cele-bra-tion we ac-claim:

### PREFACE III OF THE NATIVITY OF THE LORD

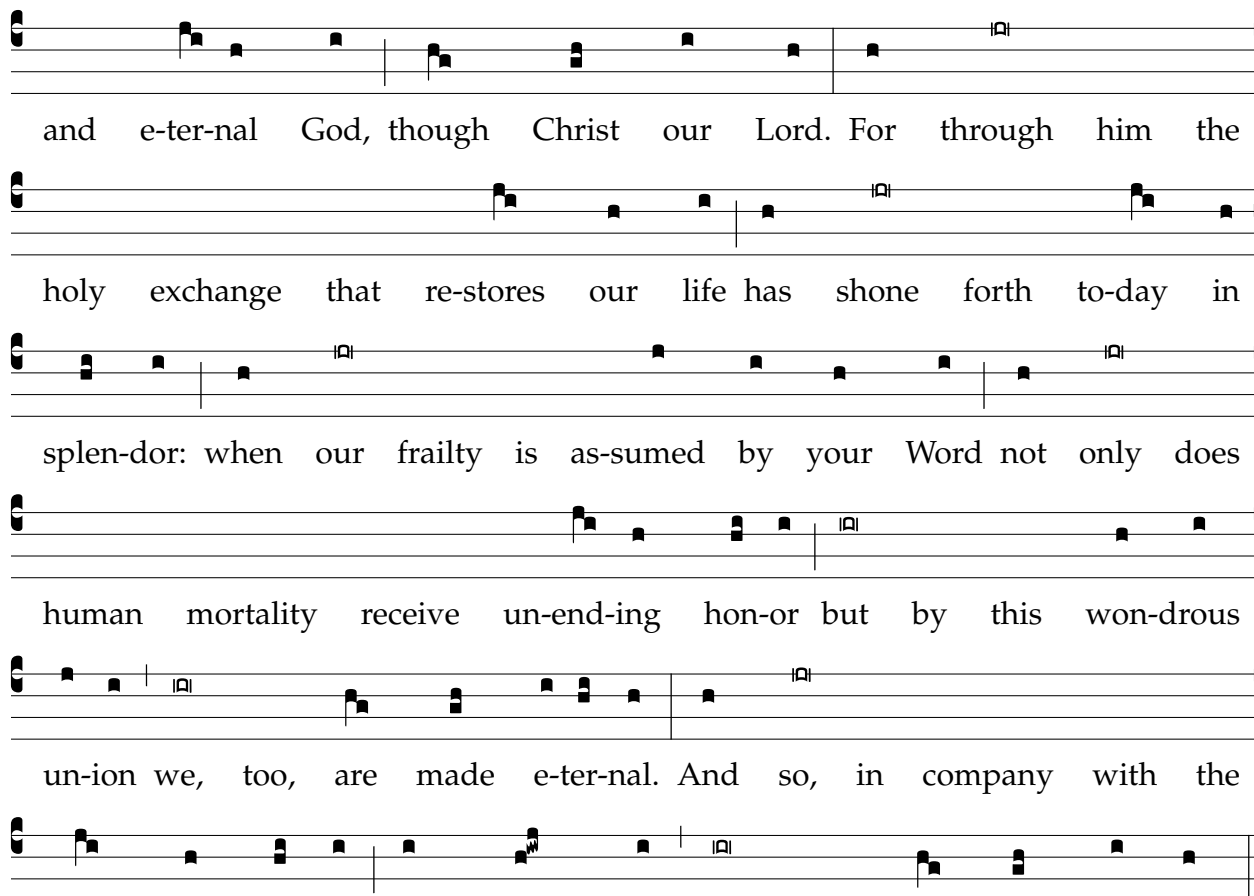
#### The exchange in the Incarnation of the Word



It is truly right and just, our duty and our sal-va-tion, al-ways

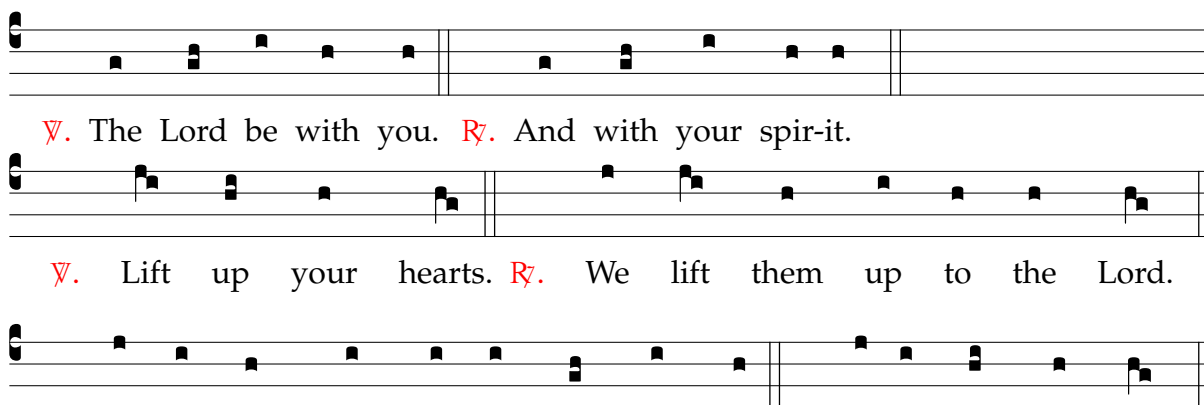


and everywhere to give you thanks, Lord, holy Father, almighty

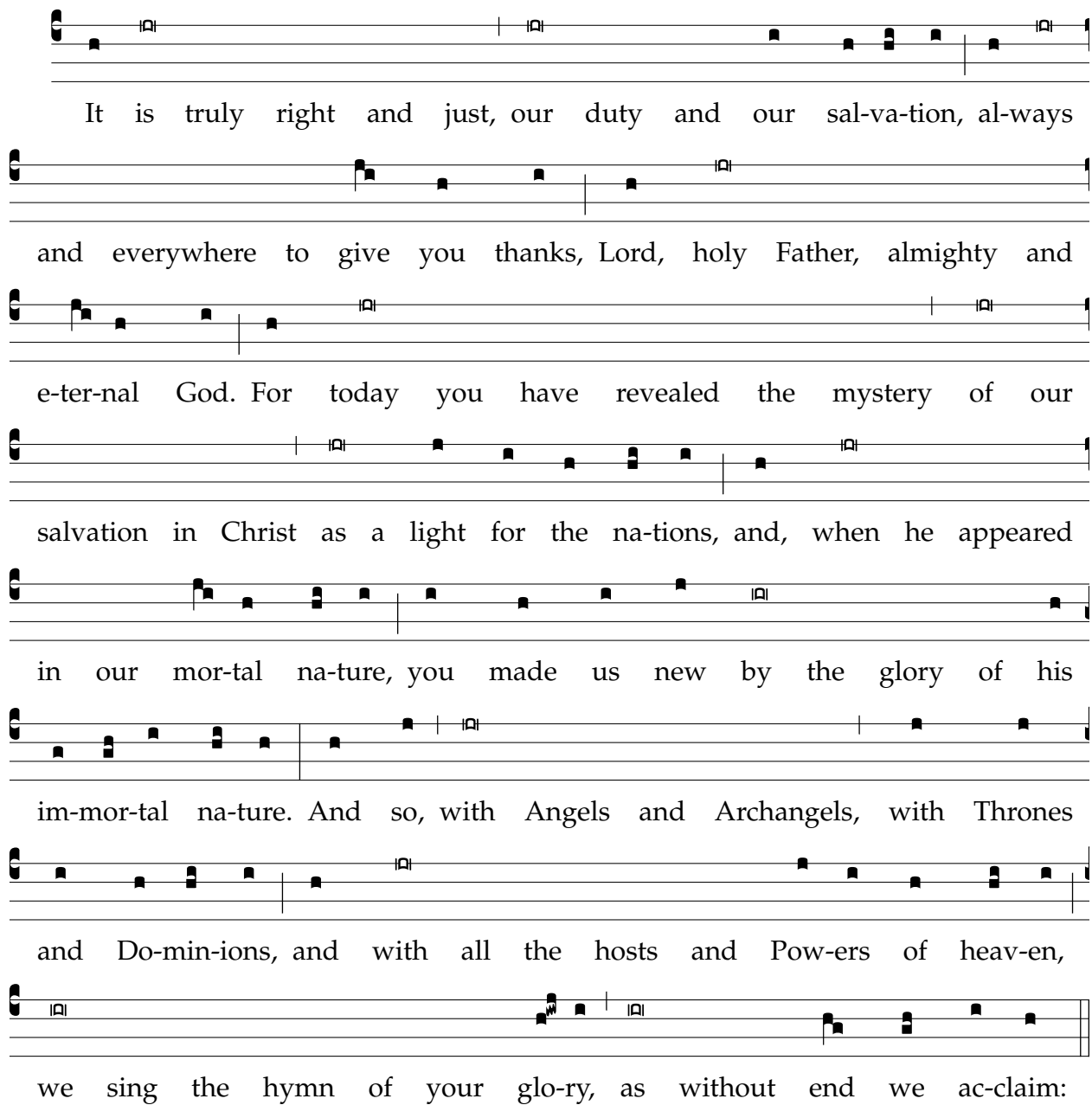


and e-ter-nal God, though Christ our Lord. For through him the  
holy exchange that re-stores our life has shone forth to-day in  
splen-dor: when our frailty is as-sumed by your Word not only does  
human mortality receive un-end-ing hon-or but by this won-drous  
un-ion we, too, are made e-ter-nal. And so, in company with the  
choirs of An-gels, we praise you, and with joy we pro-claim:

THE EPIPHANY OF THE LORD  
*Christ the light of the nations*

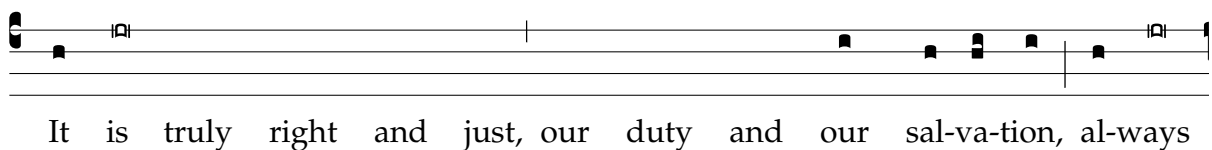


✠. The Lord be with you. ✠. And with your spir-it.  
✠. Lift up your hearts. ✠. We lift them up to the Lord.  
✠. Let us give thanks to the Lord our God. ✠. It is right and just.



It is truly right and just, our duty and our sal-va-tion, al-ways  
 and everywhere to give you thanks, Lord, holy Father, almighty and  
 e-ter-nal God. For today you have revealed the mystery of our  
 salvation in Christ as a light for the na-tions, and, when he appeared  
 in our mor-tal na-ture, you made us new by the glory of his  
 im-mor-tal na-ture. And so, with Angels and Archangels, with Thrones  
 and Do-min-ions, and with all the hosts and Pow-ers of heav-en,  
 we sing the hymn of your glo-ry, as without end we ac-claim:

PREFACE I OF LENT  
 The spiritual meaning of Lent



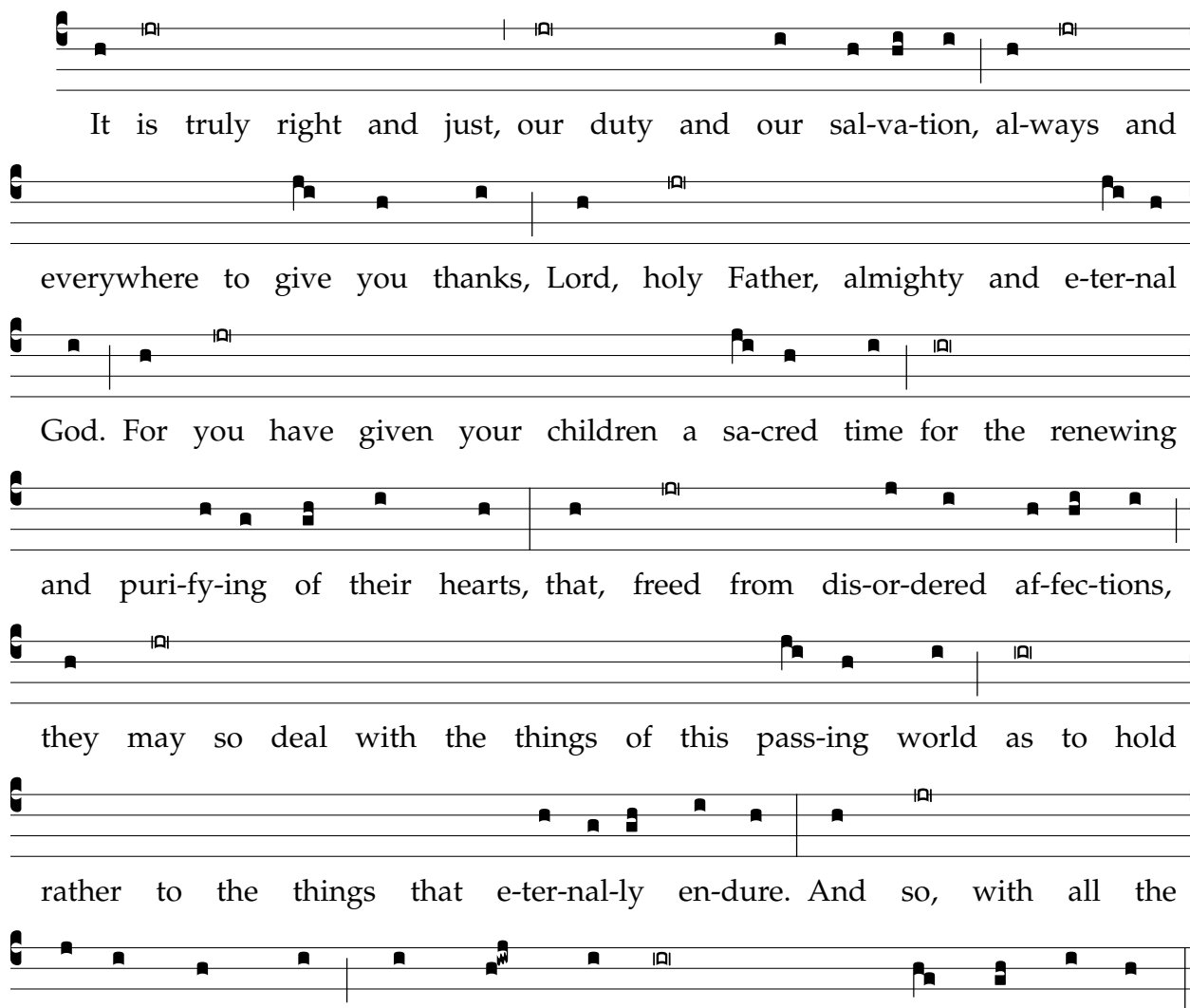
It is truly right and just, our duty and our sal-va-tion, al-ways

and everywhere to give you thanks, Lord, holy Father, almighty  
and e-ter-nal God, through Christ our Lord. For by your gracious  
gift each year your faithful await the sacred pas-chal feasts with  
the joy of minds made pure, so that, more eagerly in-tent on  
prayer and on the works of char-i-ty, and participating in the  
mysteries by which they have been re-born, they may be led  
to the full-ness of grace that you bestow on your sons and  
daugh-ters. And so, with Angels and Archangels, with Thrones and  
Do-min-ions, and with all the hosts and Pow-ers of heav-en, we  
sing the hymn of your glo-ry, as without end we ac-claim:



## PREFACE II OF LENT


### Spiritual penance



It is truly right and just, our duty and our sal-va-tion, al-ways and everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal God. For you have given your children a sa-cred time for the renewing and puri-fy-ing of their hearts, that, freed from dis-or-dered af-fec-tions, they may so deal with the things of this pass-ing world as to hold rather to the things that e-ter-nal-ly en-dure. And so, with all the An-gels and Saints, we praise you, as without end we ac-claim:

## PREFACE III OF LENT

### The fruits of abstinence



It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, almighty and  
e-ter-nal God. For you will that our self-denial should give you thanks,  
hum-ble our sin-ful pride, contribute to the feeding of the poor, and  
so help us to imitate you in your kind-ness. And so we glorify  
you with count-less An-gels, as with one voice of praise we ac-claim:

PREFACE IV OF LENT  
*The fruits of fasting*



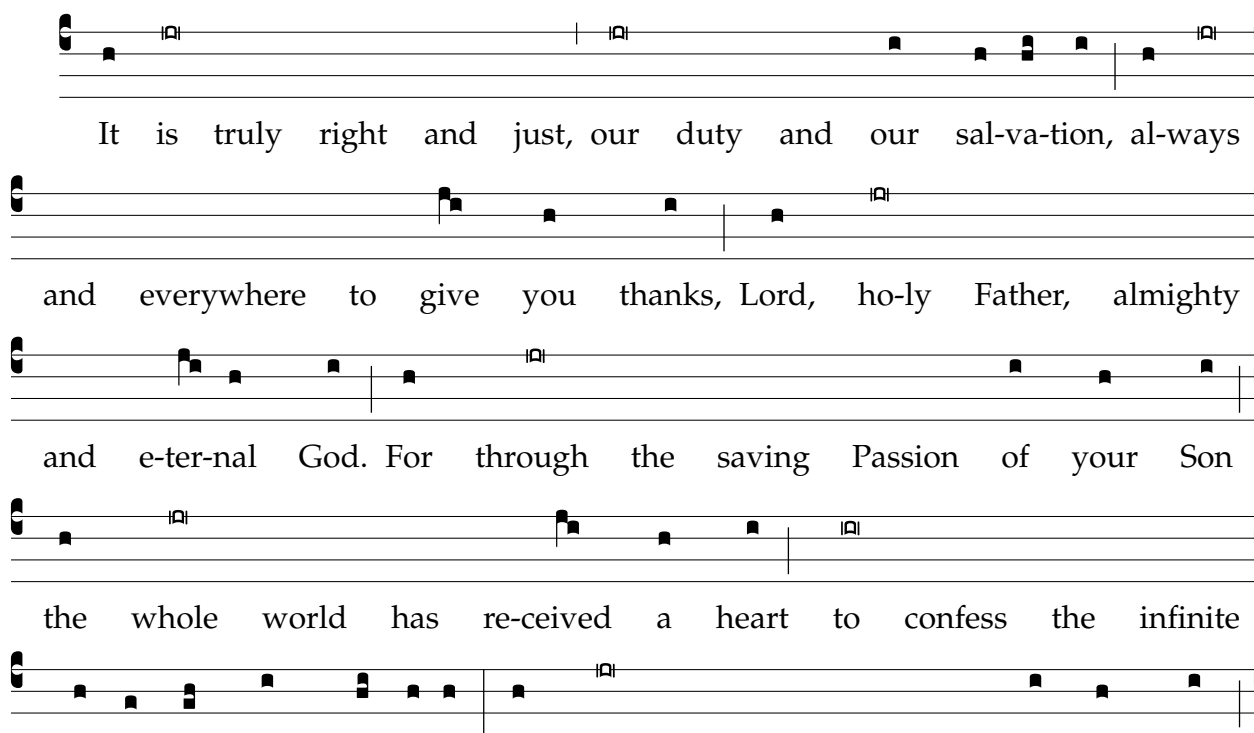
It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty and  
e-ter-nal God. For through bodily fasting you re-strain our faults, raise  
up our minds, and bestow virtue and its re-wards, through Christ our



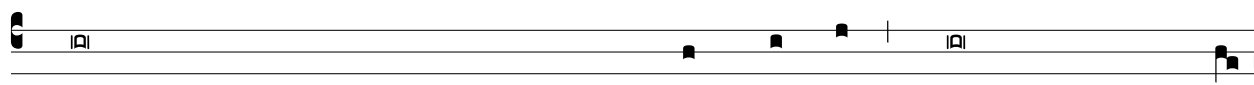
Lord. Through him the Angels praise your maj-es-ty, Domin-ions a-dore  
 and Powers trem-ble be-fore you. Heav-en and the Virtues of heaven  
 and the bless-ed Ser-a-phem worship to-geth-er with ex-ul-ta-tion. May our  
 voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

# PREFACE I OF THE PASSION OF THE LORD

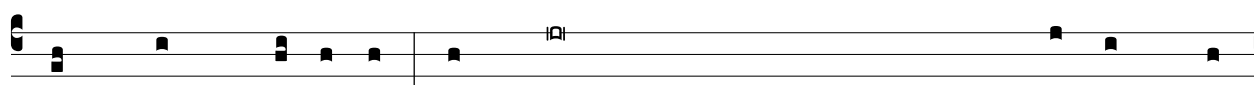
## The power of the Cross



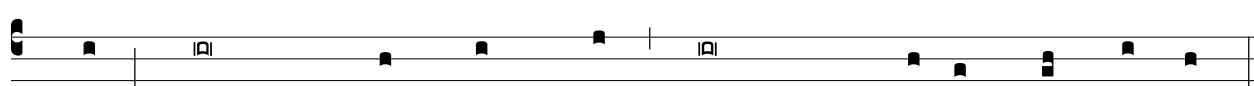
It is truly right and just, our duty and our sal-va-tion, al-ways  
 and everywhere to give you thanks, Lord, ho-ly Father, almighty  
 and e-ter-nal God. For through the saving Passion of your Son  
 the whole world has re-ceived a heart to confess the infinite  
 pow-er of your maj-es-ty, since by the wondrous power of the Cross



your judgment on the world is now re-vealed and the authori-ty



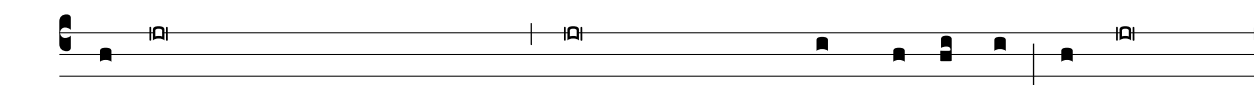
of Christ cru-ci-fied. And so, Lord, with all the An-gels and



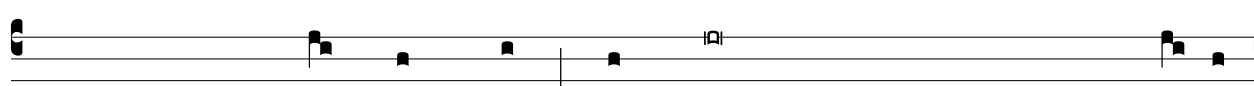
Saints, we, too, give you thanks, as in exul-tation we ac-claim:

## PREFACE II OF THE PASSION OF THE LORD


### The victory of the Passion



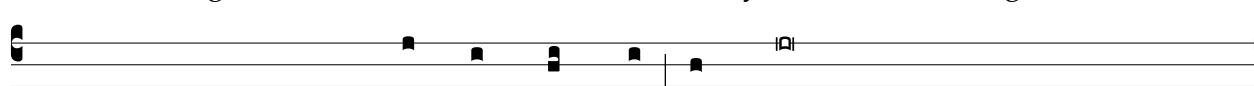
It is truly right and just, our duty and our sal-va-tion, al-ways and



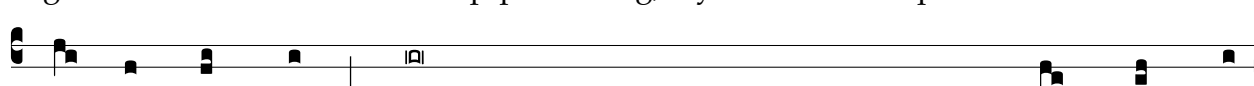
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



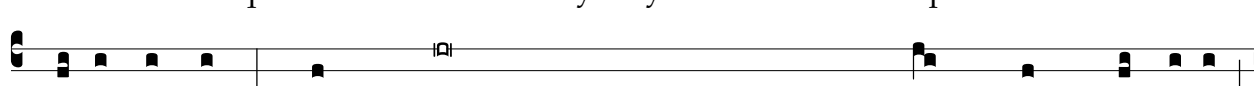
God, through Christ our Lord. For the days of his saving Passion and



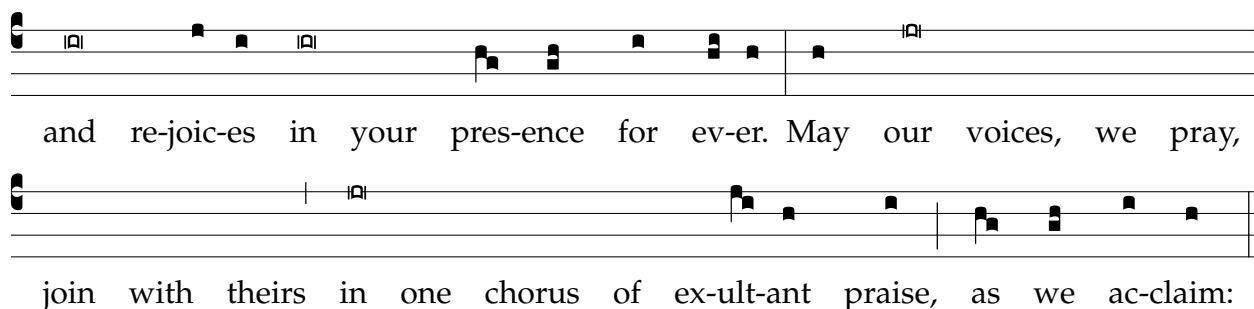
glorious Resurrection are ap-proach-ing, by which the pride of the ancient



foe is van-quished and the mystery of our redemption in Christ is



ce-le-brat-ed. Through him the host of Angels a-dores your maj-es-ty

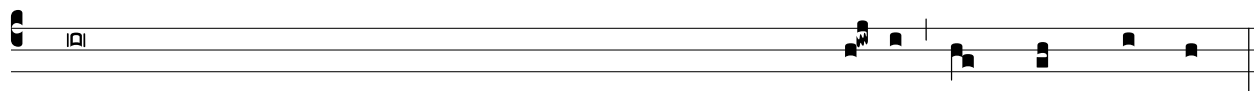


## SUNDAY OF THE RESURRECTION

### The Paschal Mystery

It is truly right and just, our duty and our sal-va-tion, at all times  
to ac-claim you, O Lord, but on this day above all to laud you yet  
more glo-rious-ly, when Christ our Pass-o-ver has been sac-ri-ficed. For  
he is the true Lamb who has taken away the sins of the world; by  
dying he has de-stroyed our death, and by ris-ing, re-stored our life.  
There-fore, o-vercome with pas-chal joy, every land, e-very peo-ple ex-ul-ts  
in your praise and even the heavenly Powers, with the an-gel-ic hosts,

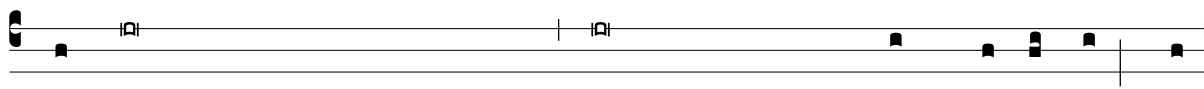
The image shows a single line of musical notation on a five-line staff. It begins with a C-clef (soprano clef) and a key signature of one flat (B-flat). The melody consists of quarter and eighth notes, with some rests. The text is written below the staff, aligned with the notes.



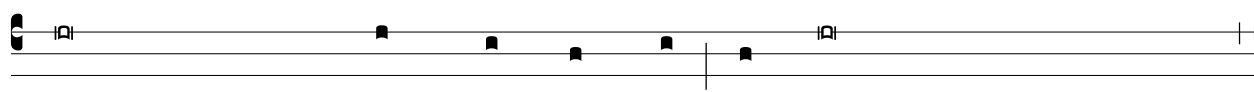
sing together the unending hymn of your glo-ry, as they ac-claim:

## PREFACE II OF EASTER

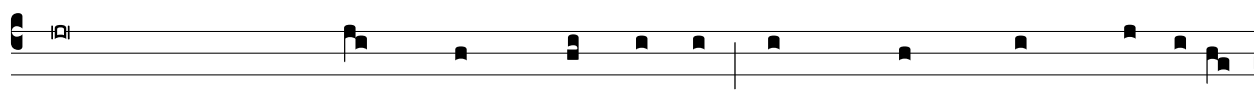
New life in Christ



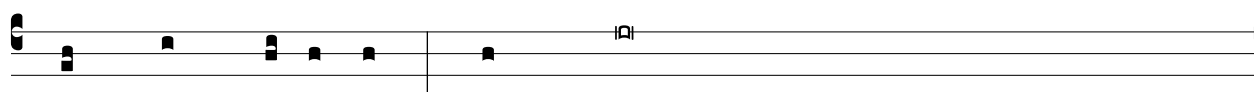
It is truly right and just, our duty and our sal-va-tion, at



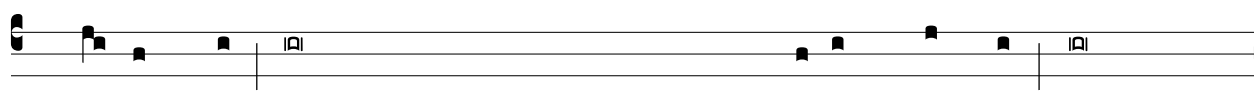
all times to ac-claim you, O Lord, but in this time above all



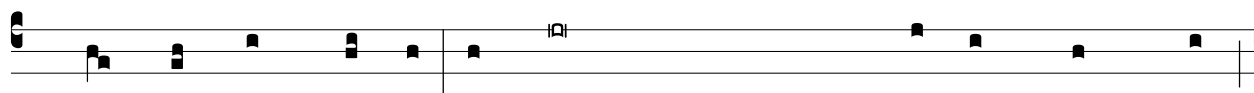
to laud you yet more glo-rious-ly, when Christ our Pass-o-ver



has been sac-ri-ficed. Through him the children of light rise to



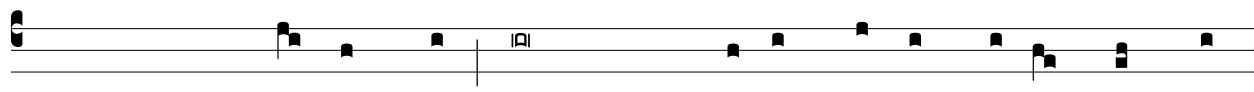
e-ter-nal life and the halls of the heav-en-ly King-dom are thrown



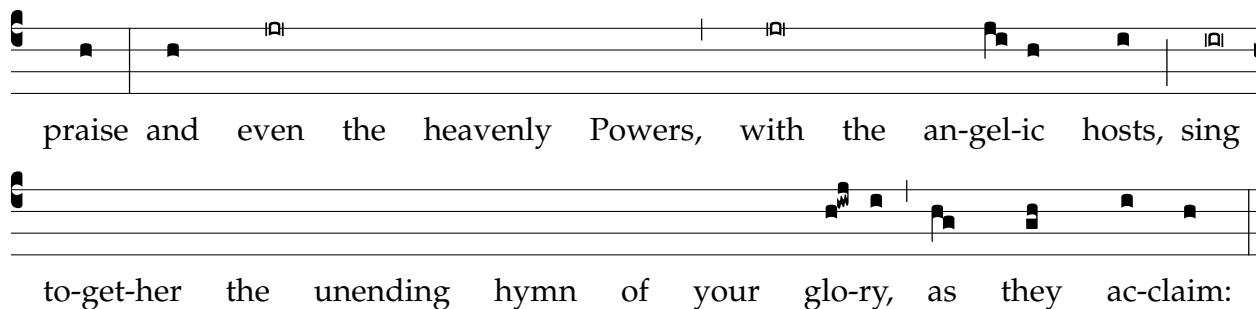
o-pen to the faith-ful; for his Death is our ran-som from death,



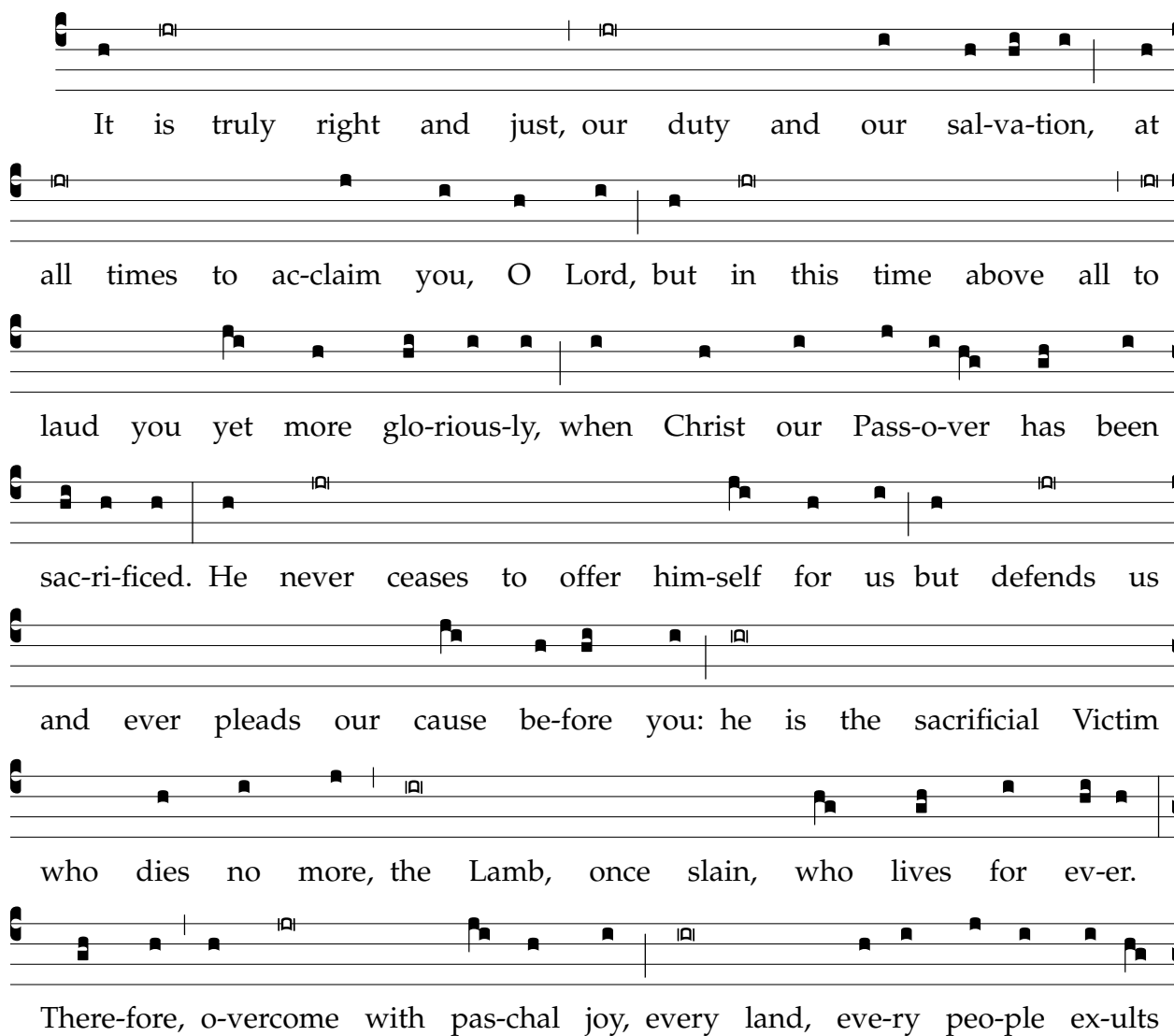
and in his ris-ing the life of all has ris-en. There-fore, o-ver-

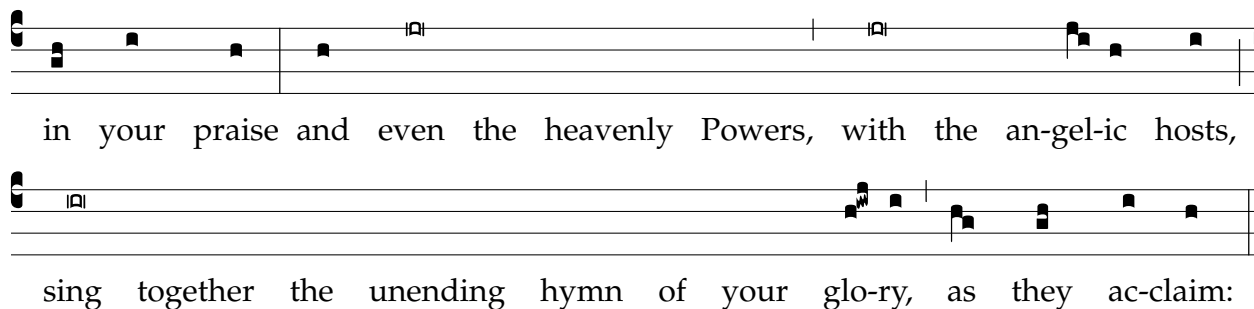


come with pas-chal joy, every land, eve-ry peo-ple ex-ul-ts in your



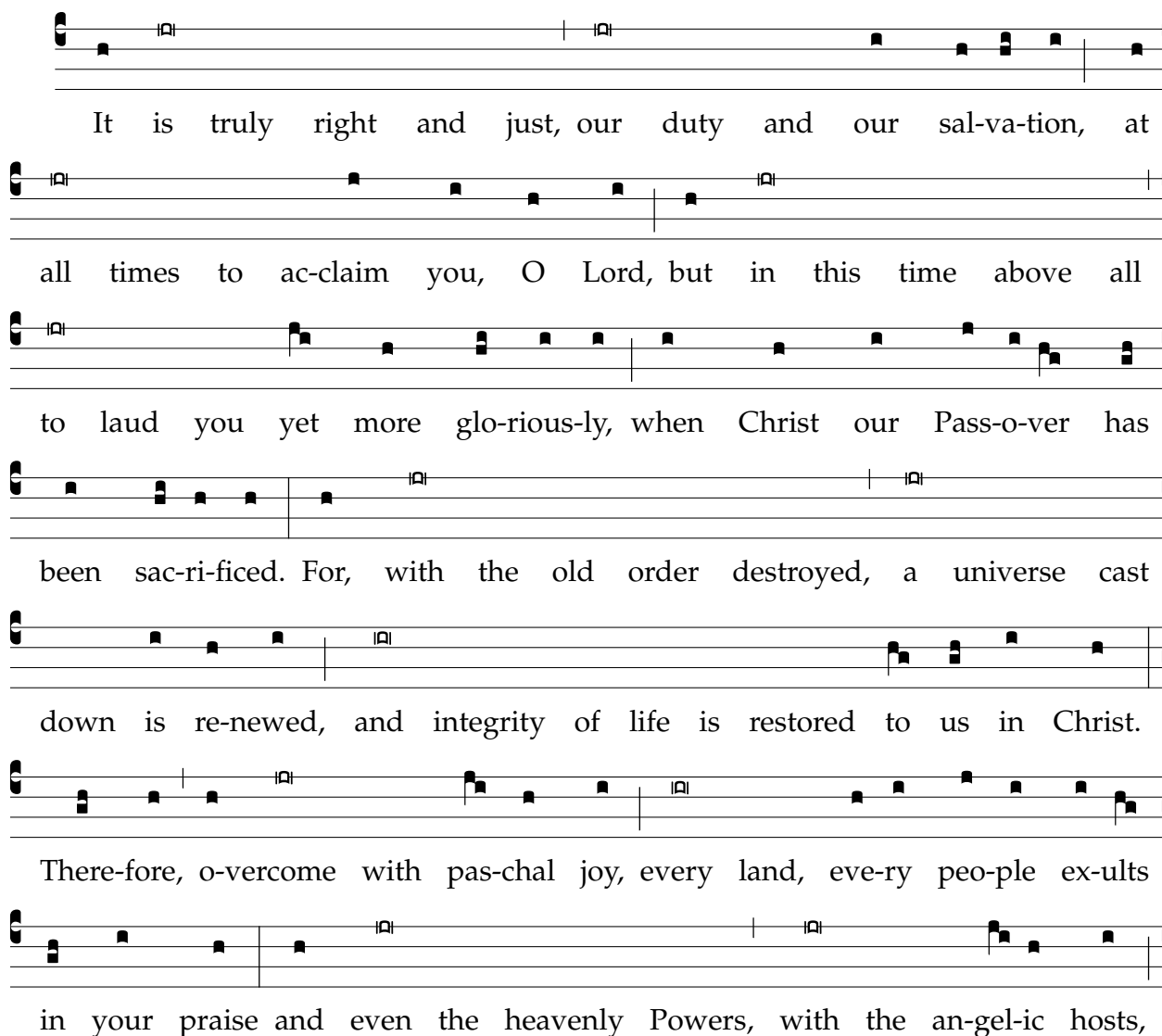
PREFACE III OF EASTER  
Christ living and always interceding for us



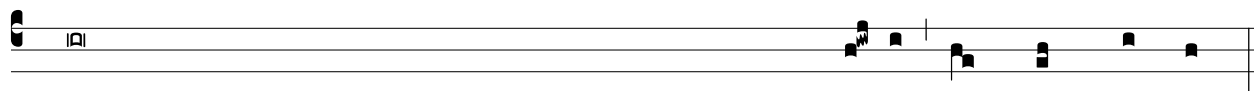


#### PREFACE IV OF EASTER

*The restoration of the universe through the Paschal Mystery*







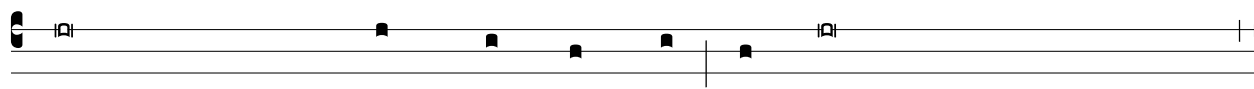
sing together the unending hymn of your glo-ry, as they ac-claim:

## PREFACE V OF EASTER

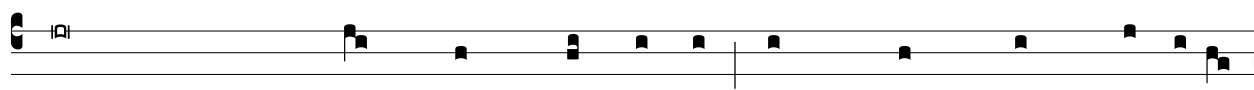
Christ, Priest and Victim



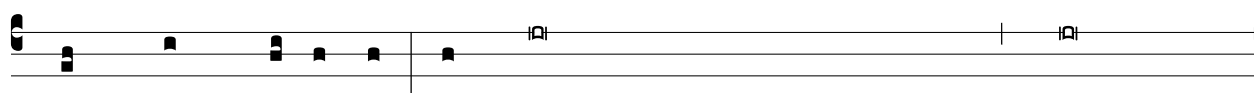
It is truly right and just, our duty and our sal-va-tion, at



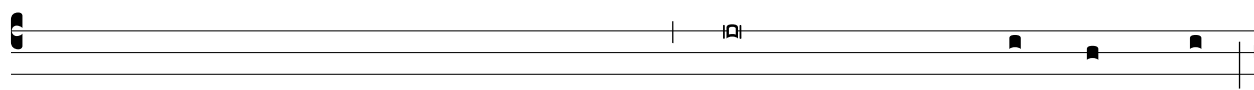
all times to ac-claim you, O Lord, but in this time above all



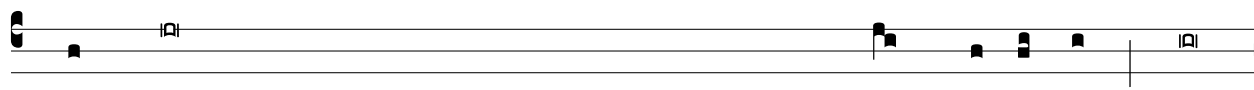
to laud you yet more glo-rious-ly, when Christ our Pass-o-ver



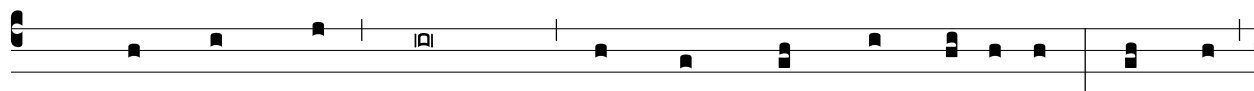
has been sac-ri-ficed. By the oblation of his Body, he brought



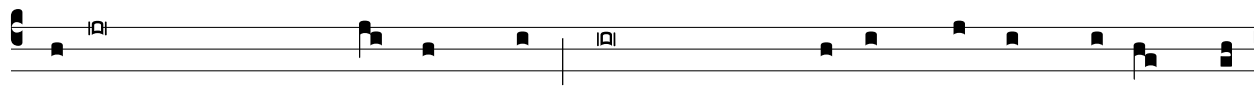
the sacrifices of old to fulfillment in the reality of the Cross



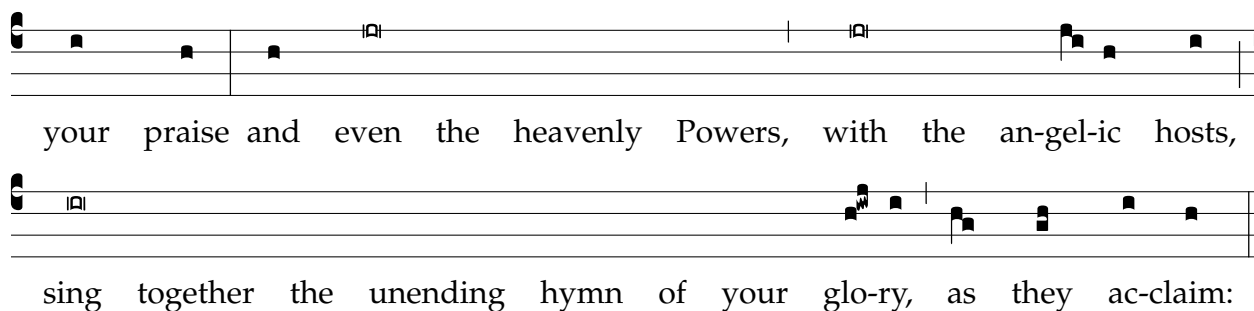
and, by commending himself to you for our sal-va-tion, showed



him-self the Priest, the Altar, and the Lamb of sac-ri-fice. There-fore,



o-vercome with pas-chal joy, every land, eve-ry peo-ple ex-ul-ts in

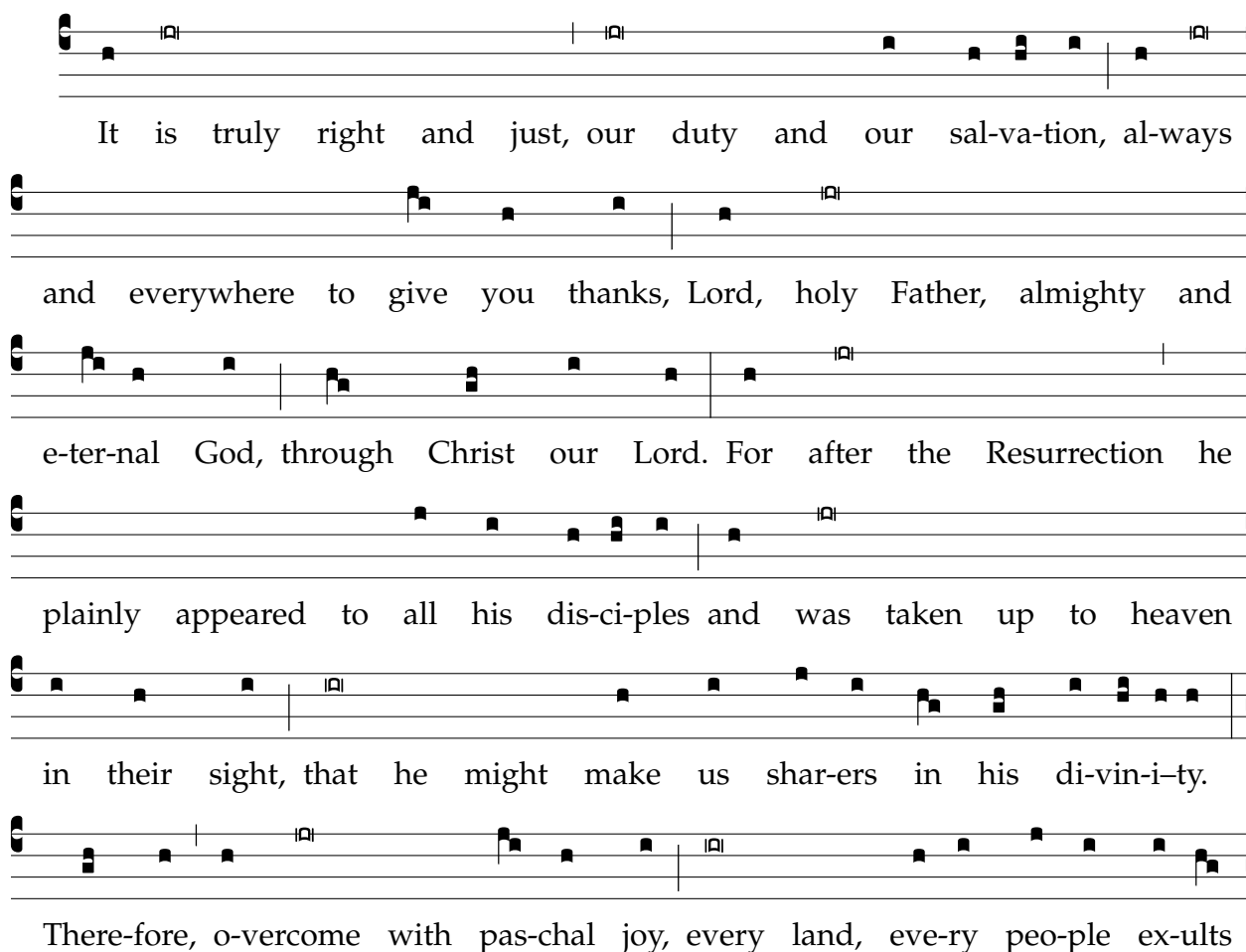


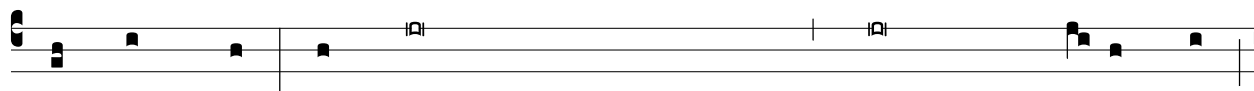
## PREFACE I OF THE ASCENSION OF THE LORD

*The mystery of the Ascension*

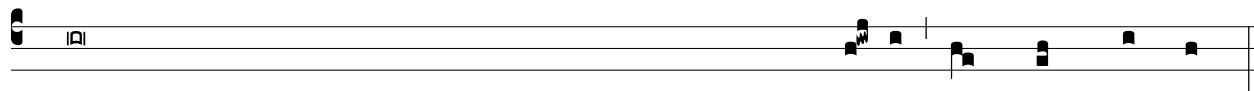
## PREFACE II OF THE ASCENSION OF THE LORD

*The mystery of the Ascension*





in your praise and even the heavenly Powers, with the an-gel-ic hosts,



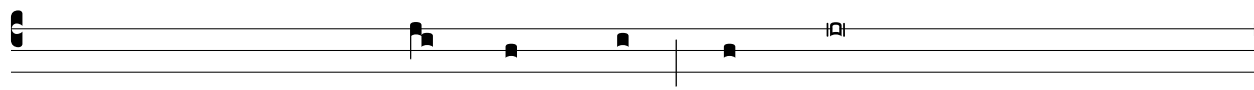
sing together the unending hymn of your glo-ry, as they ac-claim:

#### PREFACE I OF THE SUNDAYS IN ORDINARY TIME

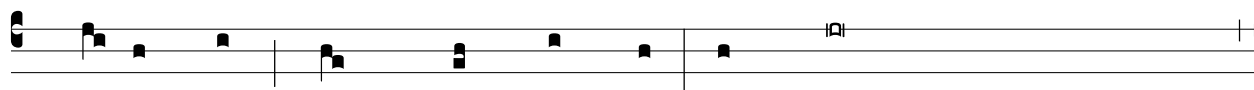
#### The Paschal Mystery and the People of God



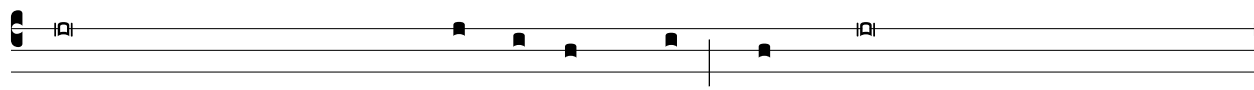
It is truly right and just, our duty and our sal-va-tion, al-ways



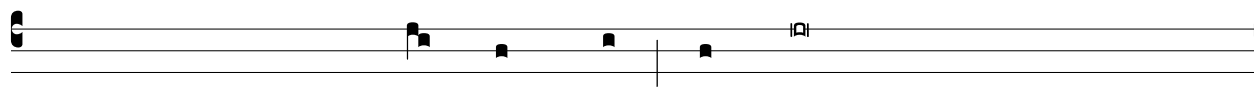
and everywhere to give you thanks, Lord, holy Father, almighty and



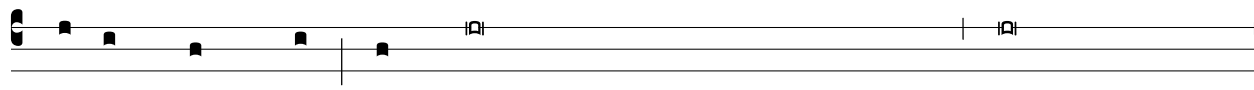
e-ter-nal God, through Christ our Lord. For through his Paschal Mystery,



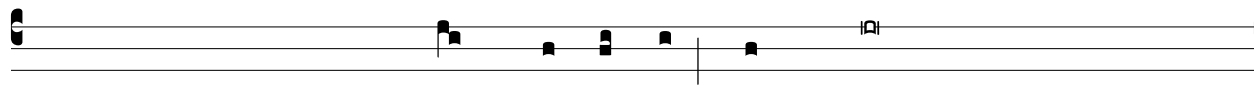
he accomplished the mar-vel-ous deed, by which he has freed us



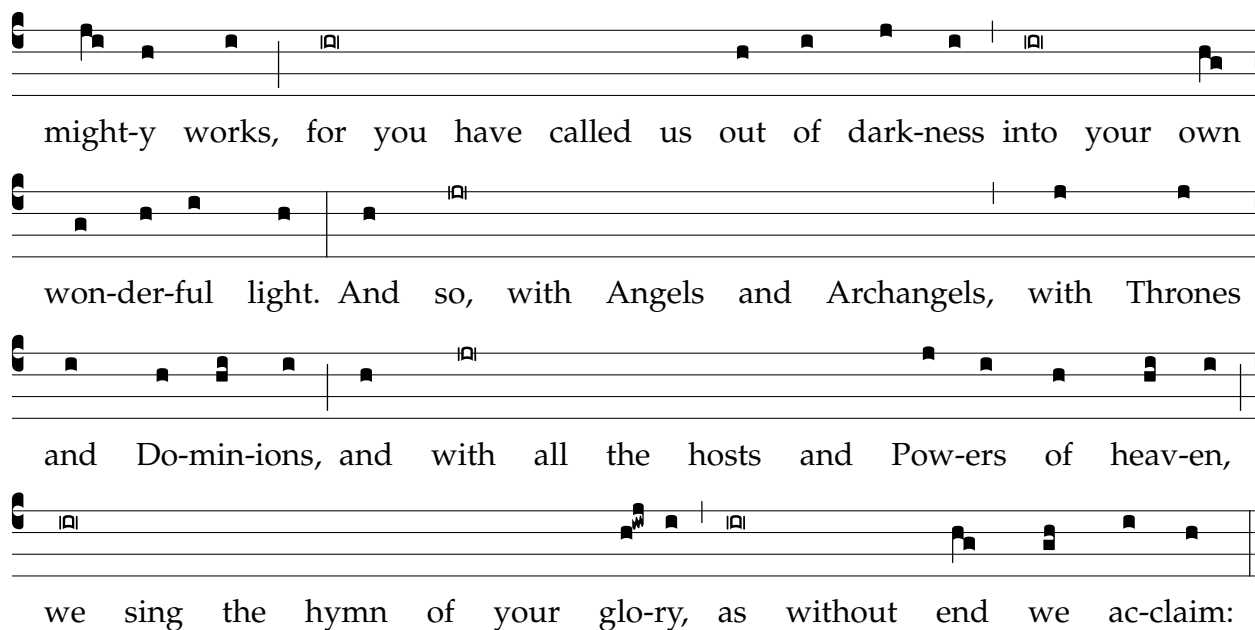
from the yoke of sin and death, sum-moning us to the glory of



be-ing now called a chosen race, a royal priesthood, a holy nation,

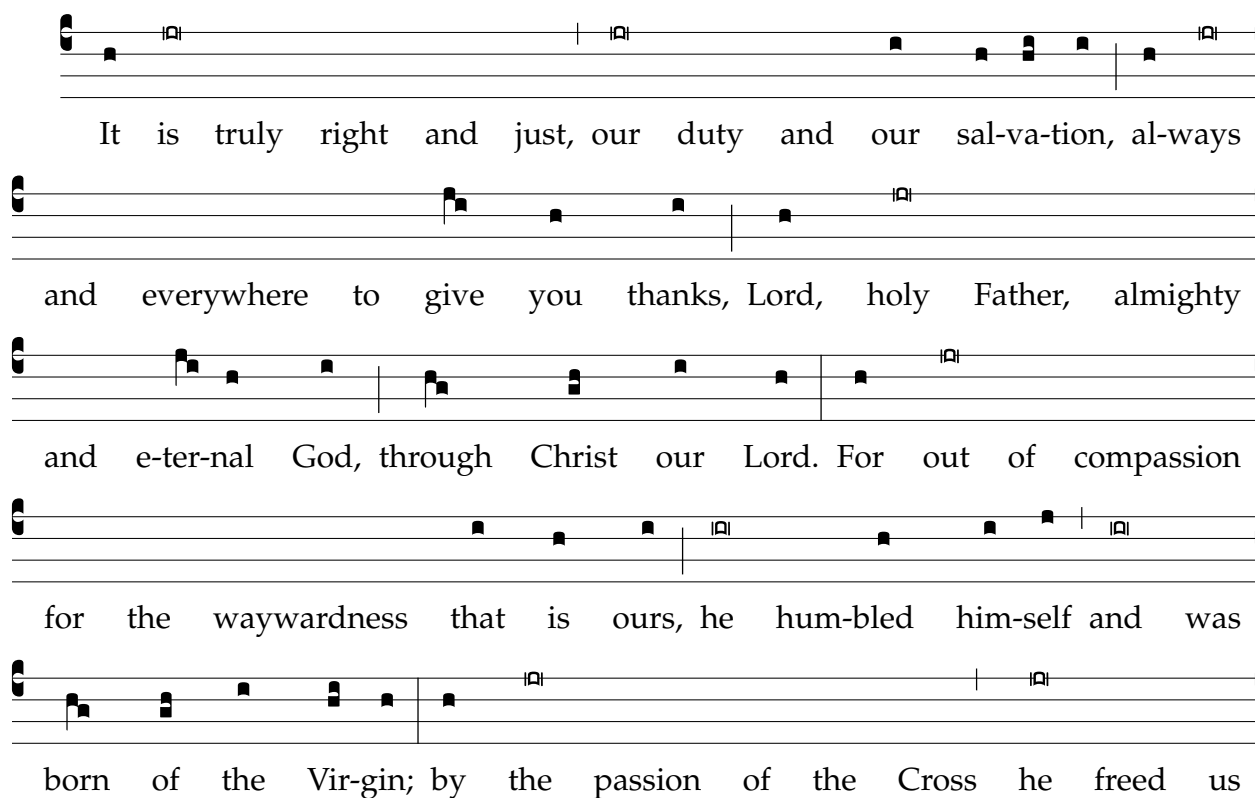


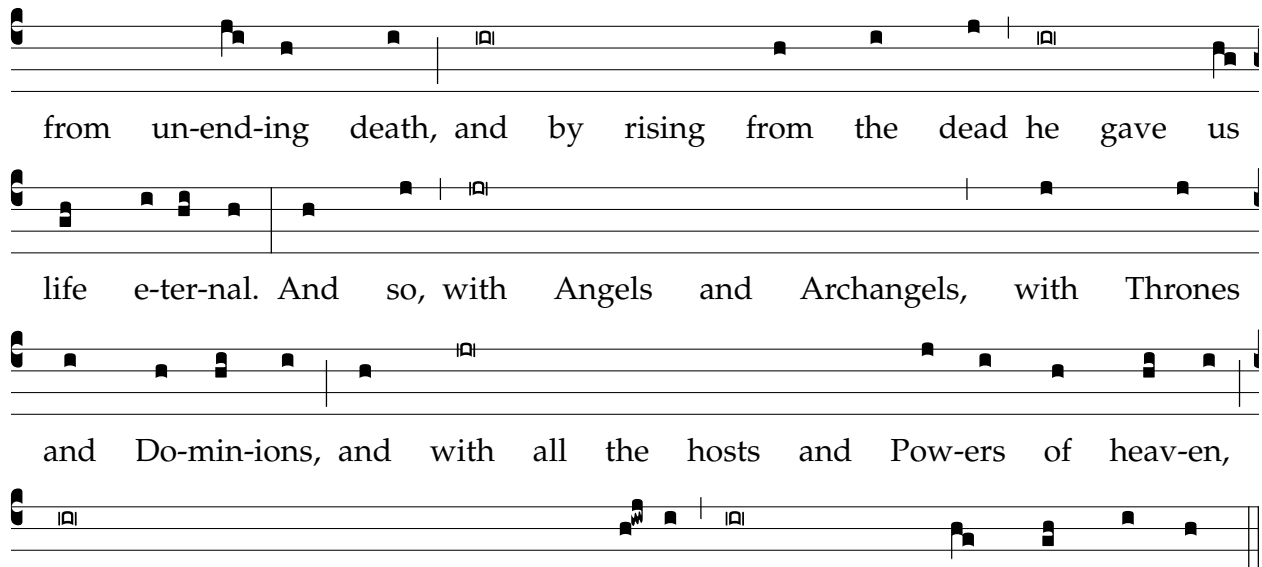
a people for your own pos-ses-sion, to proclaim everywhere your



## PREFACE II OF THE SUNDAYS IN ORDINARY TIME

### The mystery of salvation

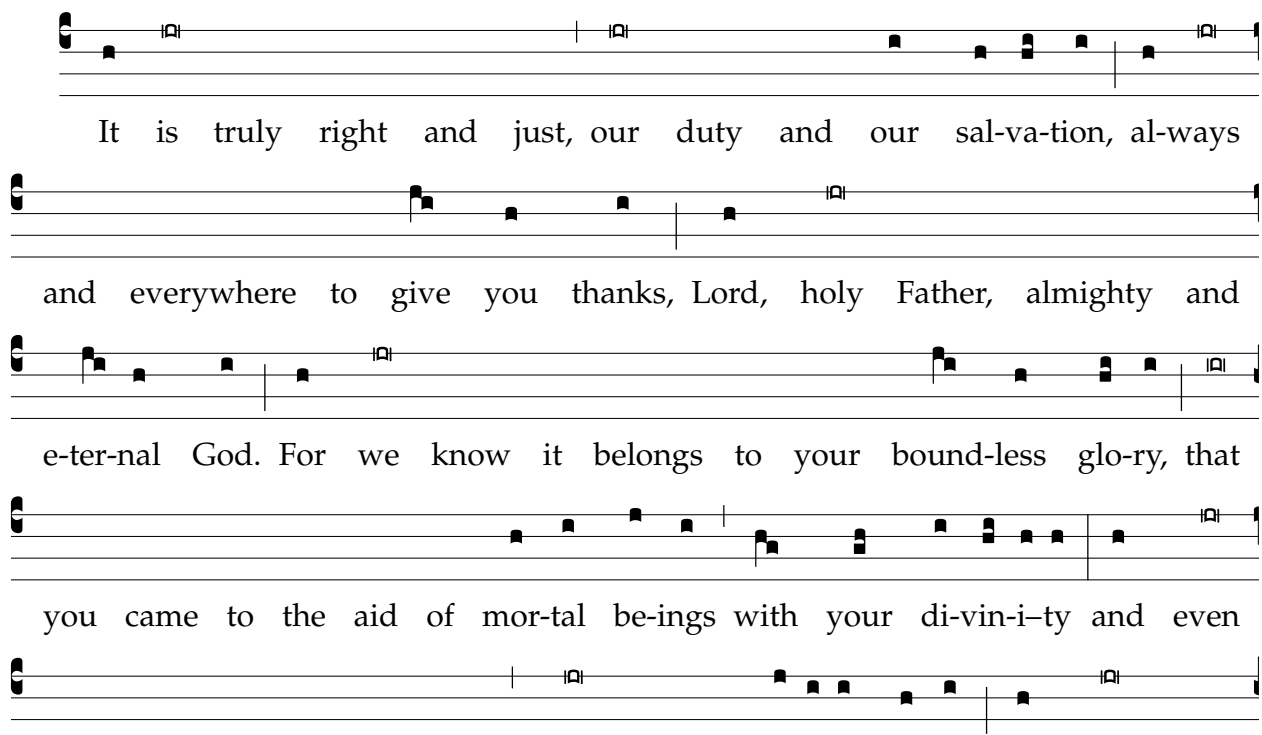




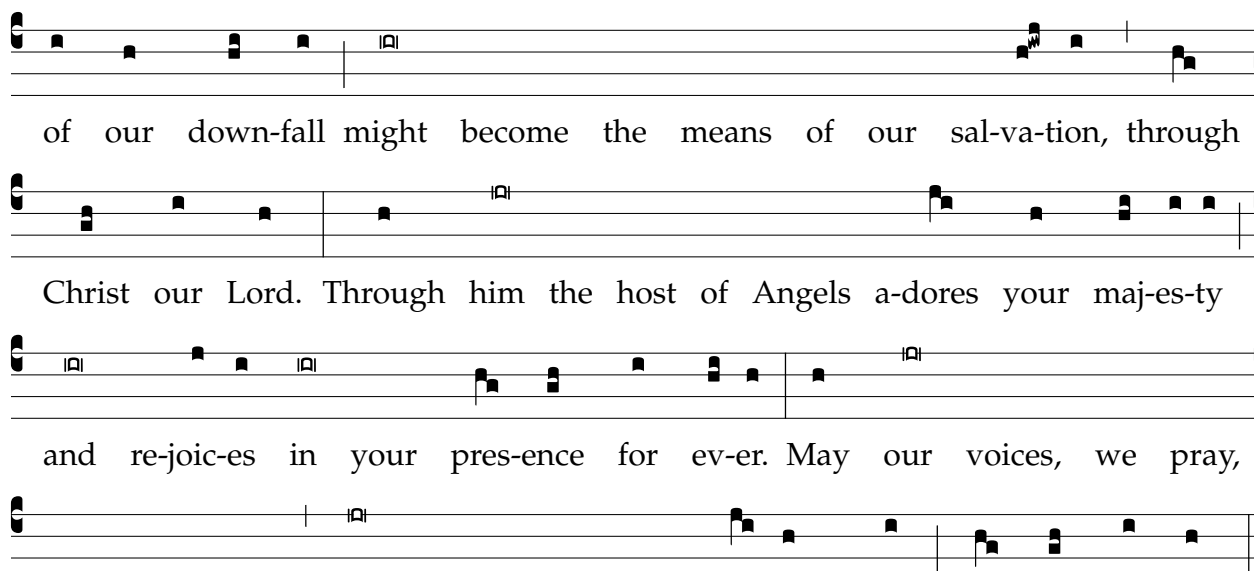
from un-end-ing death, and by rising from the dead he gave us  
 life e-ter-nal. And so, with Angels and Archangels, with Thrones  
 and Do-min-ions, and with all the hosts and Pow-ers of heav-en,  
 we sing the hymn of your glo-ry, as without end we ac-claim:

### PREFACE III OF THE SUNDAYS IN ORDINARY TIME

*The salvation of man by a man*



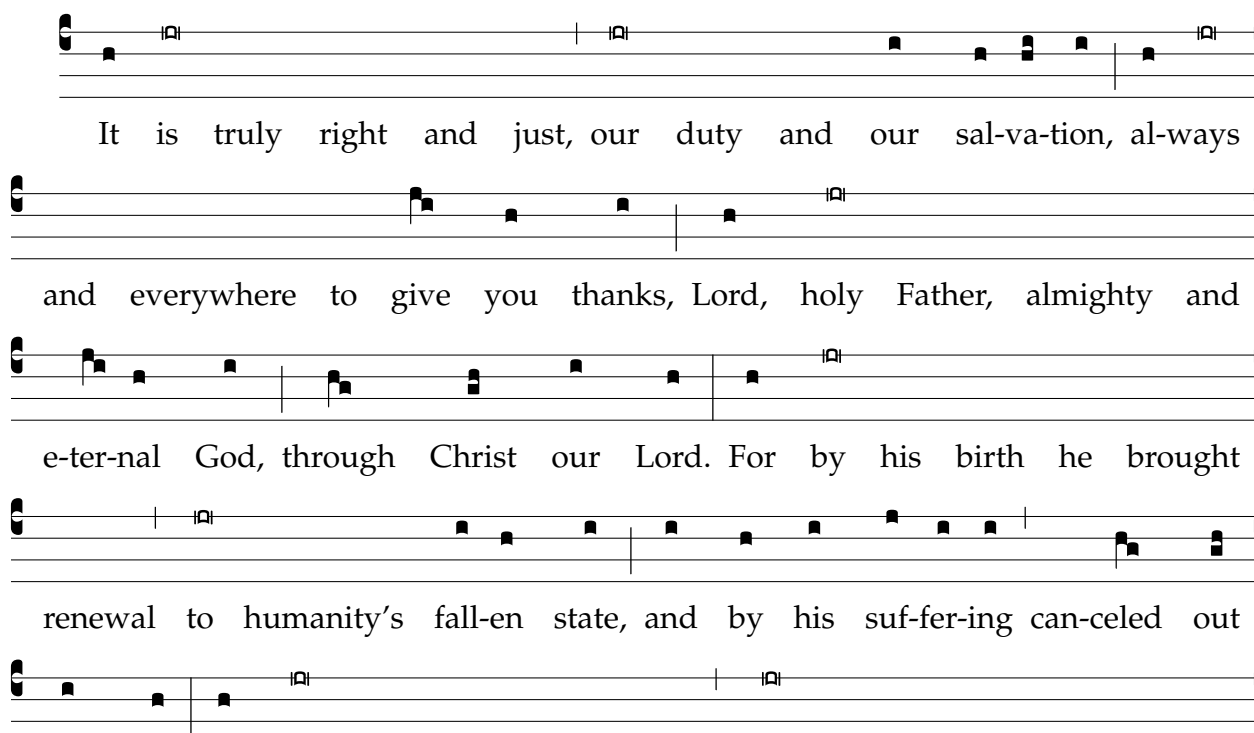
It is truly right and just, our duty and our sal-va-tion, al-ways  
 and everywhere to give you thanks, Lord, holy Father, almighty and  
 e-ter-nal God. For we know it belongs to your bound-less glo-ry, that  
 you came to the aid of mor-tal be-ings with your di-vin-i-ty and even  
 fashioned for us a remedy out of mor-tal-i-ty it-self, that the cause



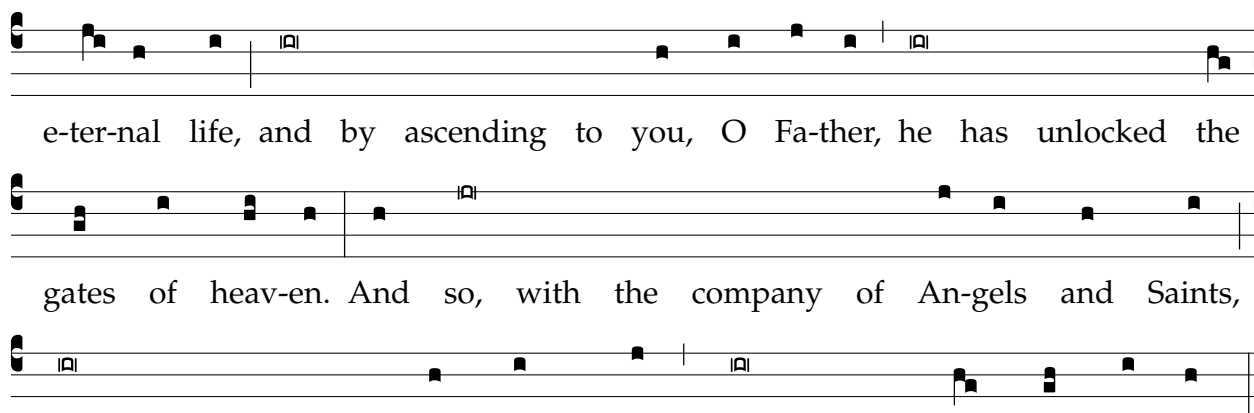
of our down-fall might become the means of our sal-va-tion, through  
 Christ our Lord. Through him the host of Angels a-dores your maj-es-ty  
 and re-joic-es in your pres-ence for ev-er. May our voices, we pray,  
 join with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

#### PREFACE IV OF THE SUNDAYS IN ORDINARY TIME

##### The history of salvation



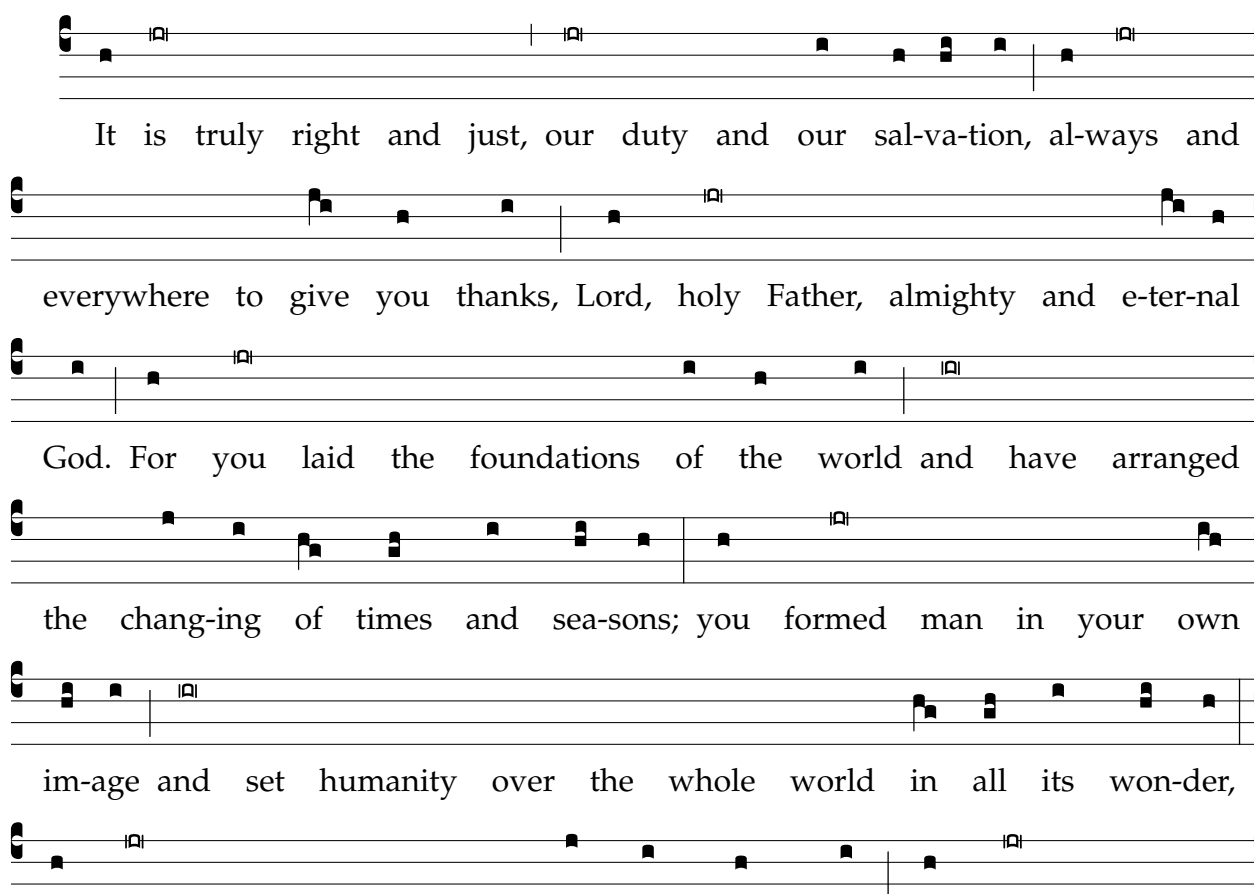
It is truly right and just, our duty and our sal-va-tion, al-ways  
 and everywhere to give you thanks, Lord, holy Father, almighty and  
 e-ter-nal God, through Christ our Lord. For by his birth he brought  
 renewal to humanity's fall-en state, and by his suf-fer-ing can-celed out  
 our sins; by his rising from the dead he has opened the way to



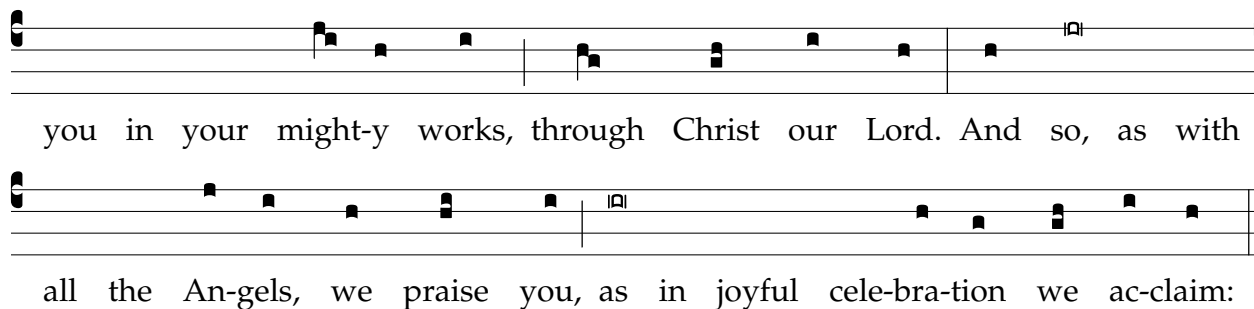
e-ter-nal life, and by ascending to you, O Fa-ther, he has unlocked the  
gates of heav-en. And so, with the company of An-gels and Saints,  
we sing the hymn of your praise, as without end we ac-claim:

# PREFACE V OF THE SUNDAYS IN ORDINARY TIME

## Creation

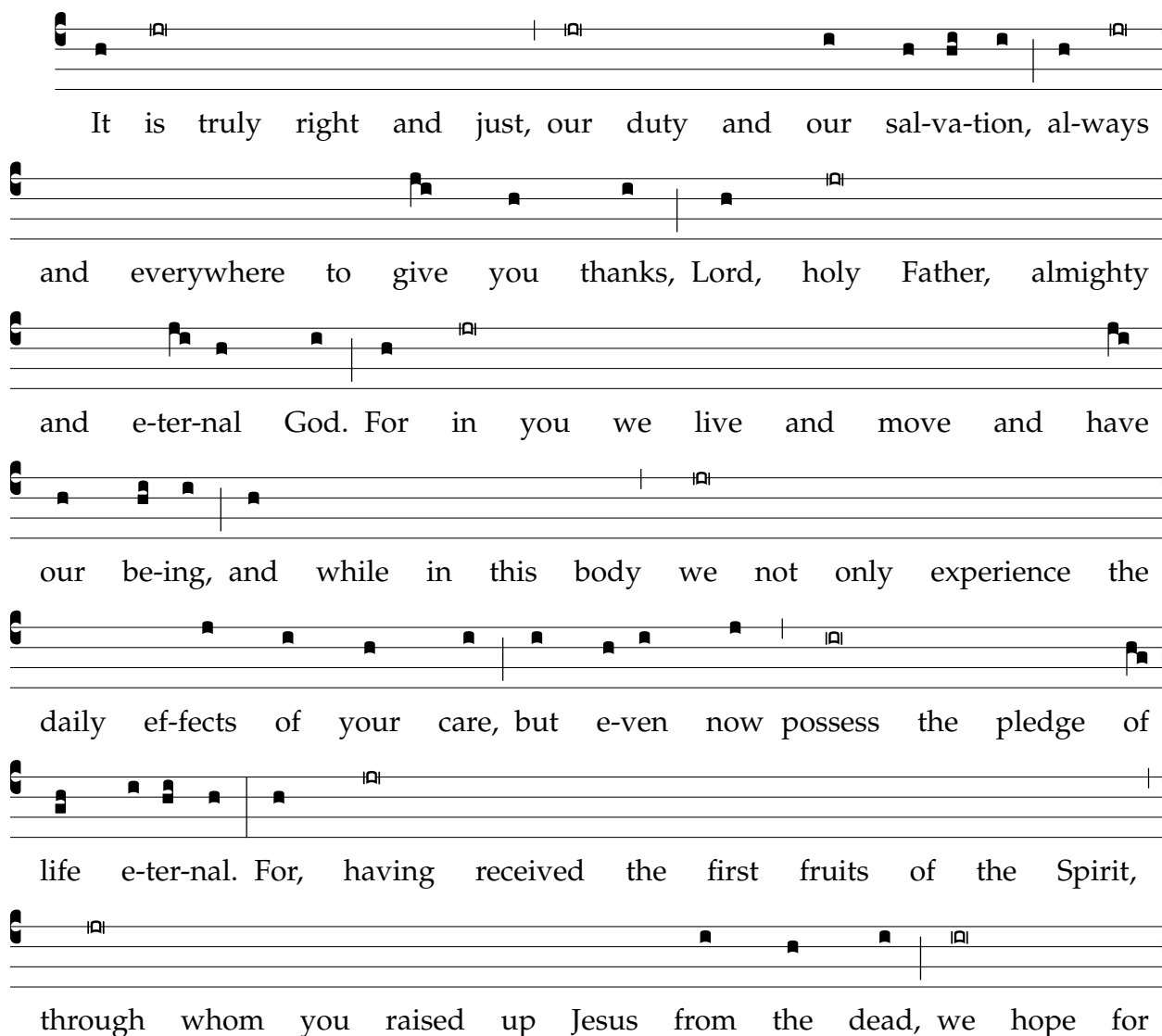


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal  
God. For you laid the foundations of the world and have arranged  
the chang-ing of times and sea-sons; you formed man in your own  
im-age and set humanity over the whole world in all its won-der,  
to rule in your name over all you have made and for ever praise

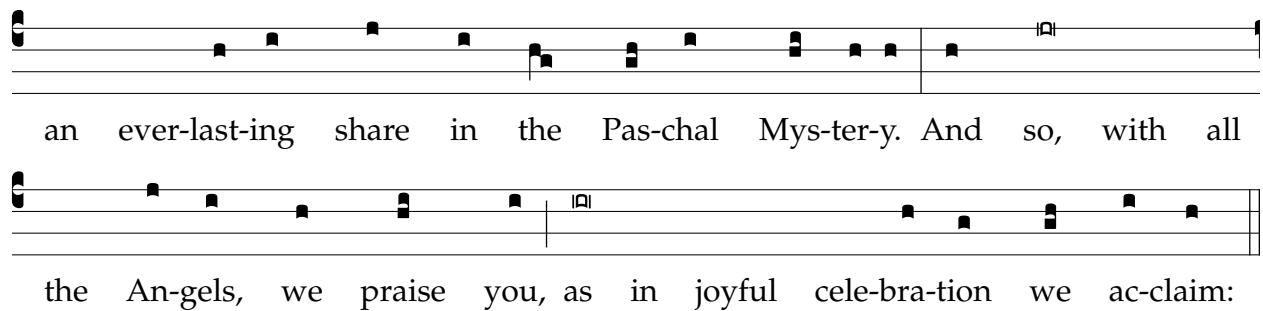


PREFACE VI OF THE SUNDAYS IN ORDINARY TIME

The pledge of the eternal Passover

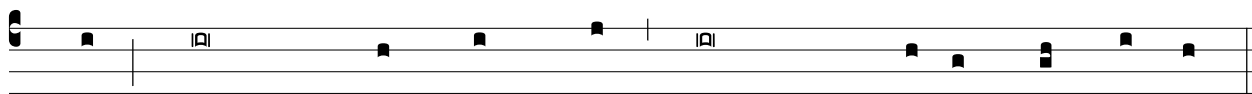






PREFACE VII OF THE SUNDAYS IN ORDINARY TIME  
*Salvation through the obedience of Christ*

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal  
God. For you so loved the world that in your mer-cy you sent us  
the Re-deem-er, to live like us in all things but sin, so that you  
might love in us what you loved in your Son, by whose obedience  
we have been restored to those gifts of yours that, by sin-ning, we  
had lost in dis-o-be-di-ence. And so, Lord, with all the An-gels and



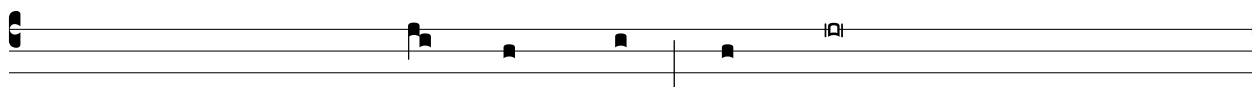
Saints, we, too, give you thanks, as in exul-ta-tion we ac-claim:

## PREFACE VIII OF THE SUNDAYS IN ORDINARY TIME

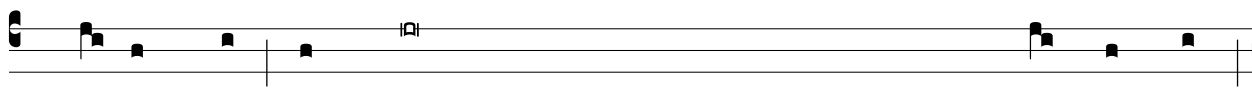
*The Church united by the unity of the Trinity*



It is truly right and just, our duty and our sal-va-tion, al-ways



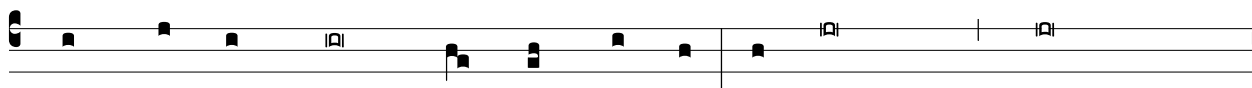
and everywhere to give you thanks, Lord, holy Father, almighty and



e-ter-nal God. For, when your children were scattered a-far by sin,



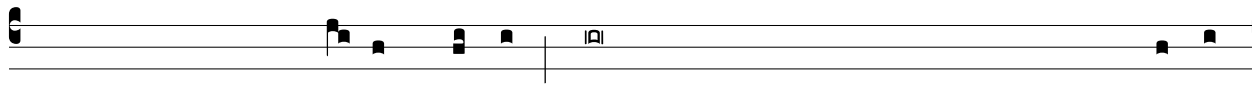
through the blood of your Son and the power of the Spir-it,



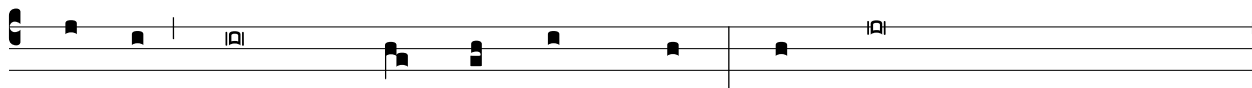
you gath-ered them a-gain to your-self, that a people, formed as one



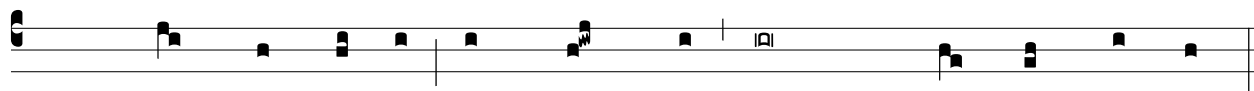
by the unity of the Trin-i-ty, made the body of Christ and the



temple of the Ho-ly Spir-it, might, to the praise of your ma-ni-fold



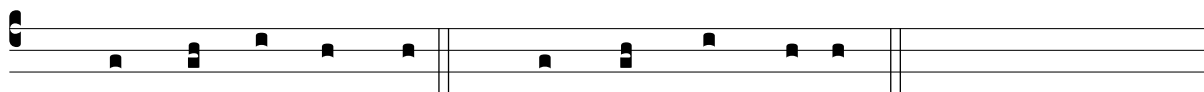
wis-dom, be mani-fest as the Church. And so, in company with



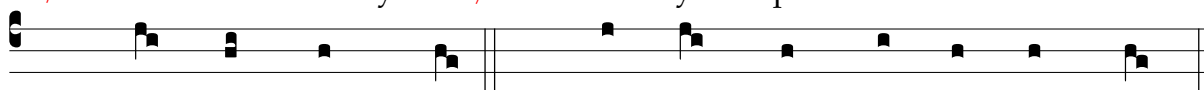
the choirs of An-gels, we praise you, and with joy we pro-claim:

# PREFACE I OF THE MOST HOLY EUCHARIST

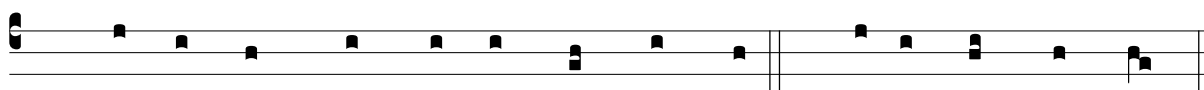
## The Sacrifice and the Sacrament of Christ



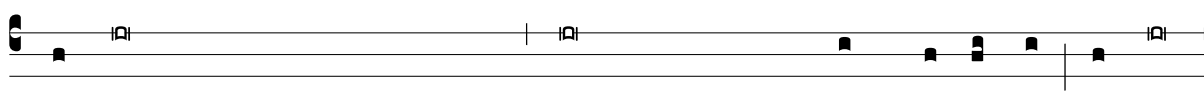
∇. The Lord be with you. R∇. And with your spir-it.



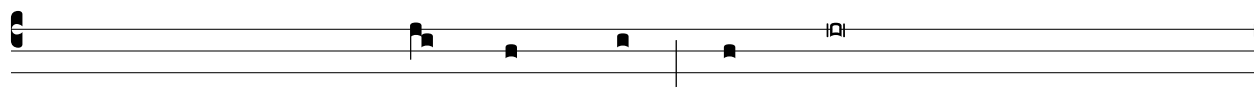
∇. Lift up your hearts. R∇. We lift them up to the Lord.



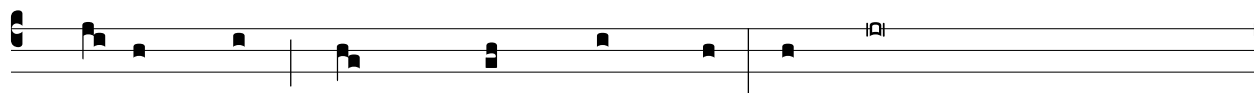
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



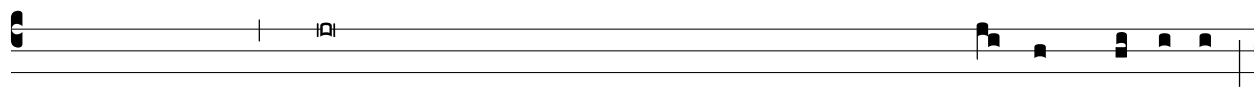
It is truly right and just, our duty and our sal-va-tion, al-ways



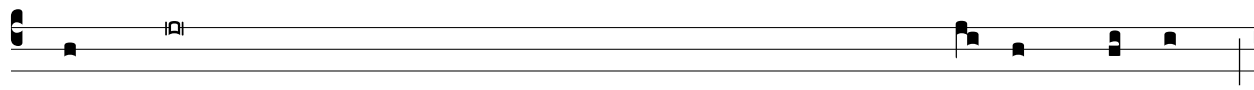
and everywhere to give you thanks, Lord, holy Father, almighty and



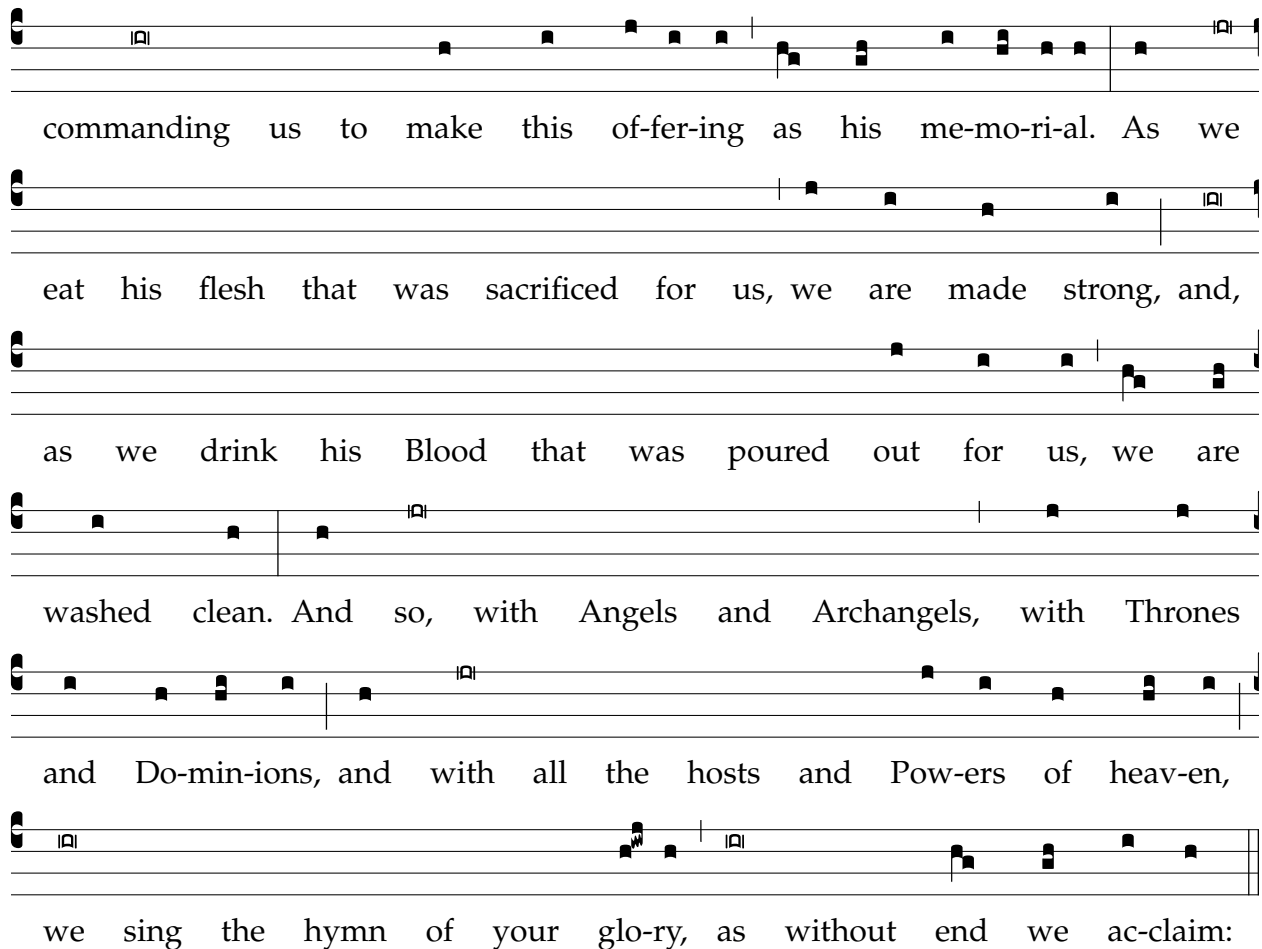
e-ter-nal God, through Christ our Lord. For he is the true and



eternal Priest, who instituted the pattern of an ever-last-ing sac-ri-fice



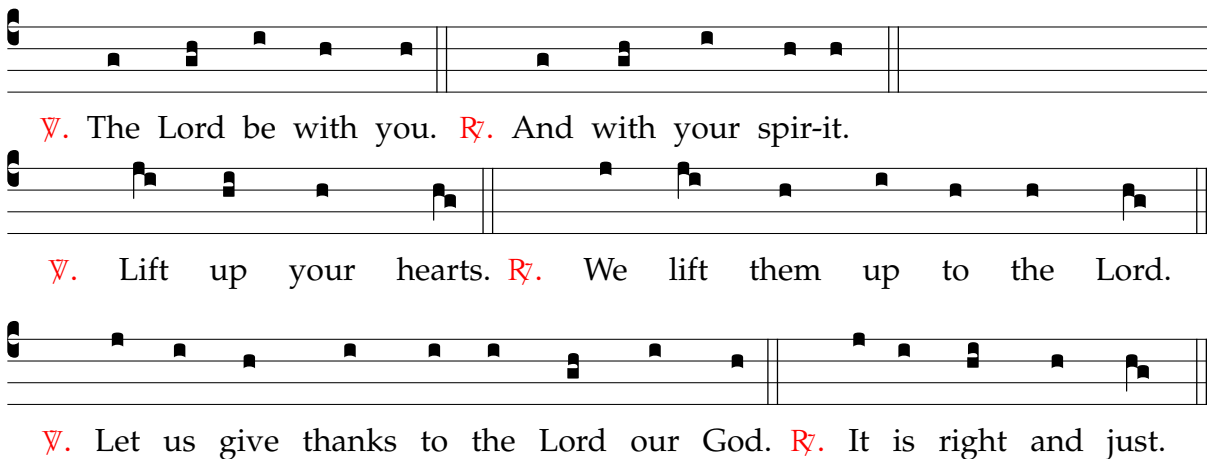
and was the first to offer himself as the sav-ing Vic-tim,



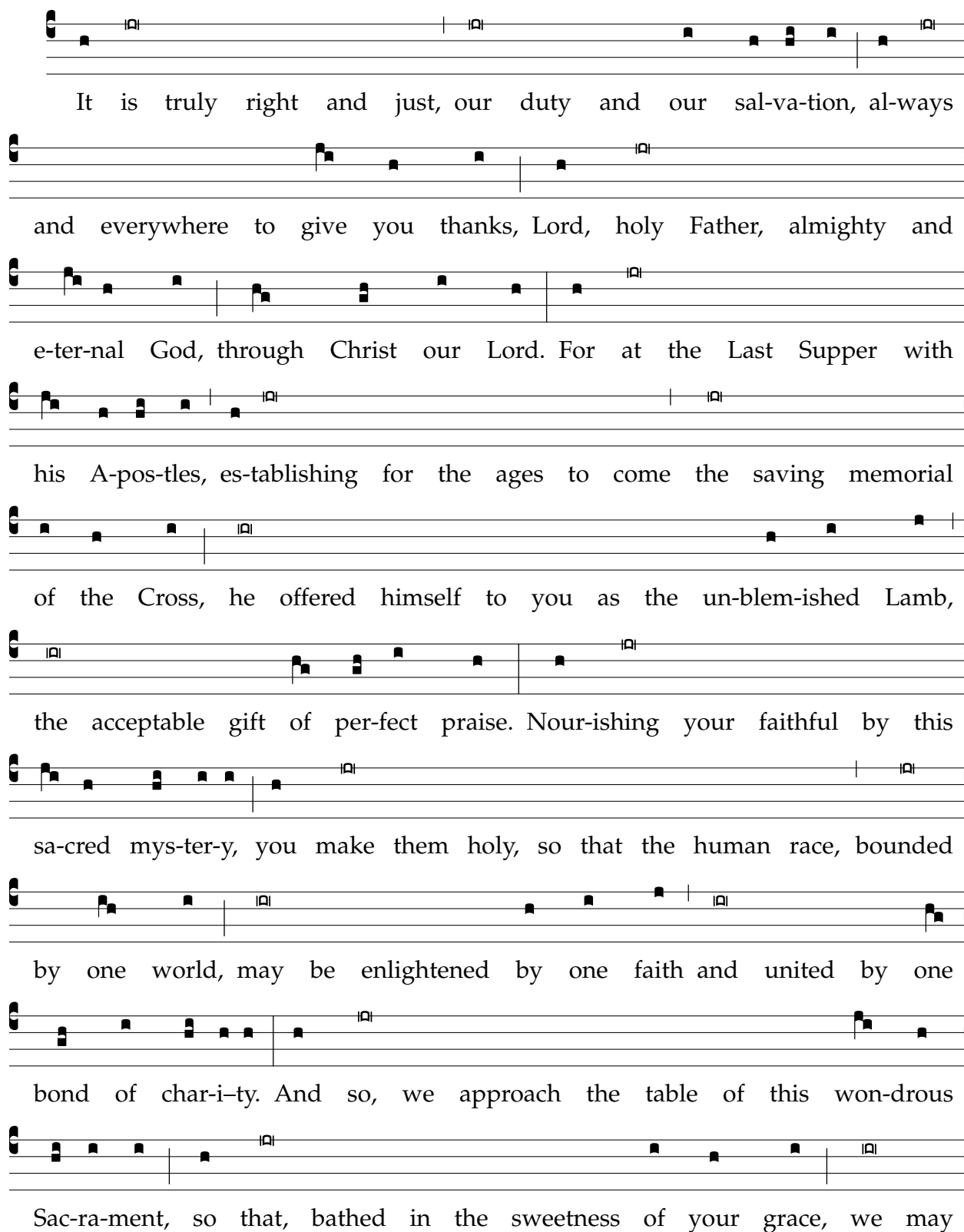
commanding us to make this of-fer-ing as his me-mo-ri-al. As we  
eat his flesh that was sacrificed for us, we are made strong, and,  
as we drink his Blood that was poured out for us, we are  
washed clean. And so, with Angels and Archangels, with Thrones  
and Do-min-ions, and with all the hosts and Pow-ers of heav-en,  
we sing the hymn of your glo-ry, as without end we ac-claim:

## PREFACE II OF THE MOST HOLY EUCHARIST

*The fruits of the Most Holy Eucharist*



✠. The Lord be with you. ✠. And with your spir-it.  
✠. Lift up your hearts. ✠. We lift them up to the Lord.  
✠. Let us give thanks to the Lord our God. ✠. It is right and just.



It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty and  
e-ter-nal God, through Christ our Lord. For at the Last Supper with  
his A-pos-tles, es-tab-lishing for the ages to come the saving memorial  
of the Cross, he offered himself to you as the un-blem-ished Lamb,  
the acceptable gift of per-fect praise. Nour-ish-ing your faithful by this  
sa-cred mys-ter-y, you make them holy, so that the human race, bounded  
by one world, may be enlightened by one faith and united by one  
bond of char-i-ty. And so, we approach the table of this won-drous  
Sac-ra-ment, so that, bathed in the sweetness of your grace, we may

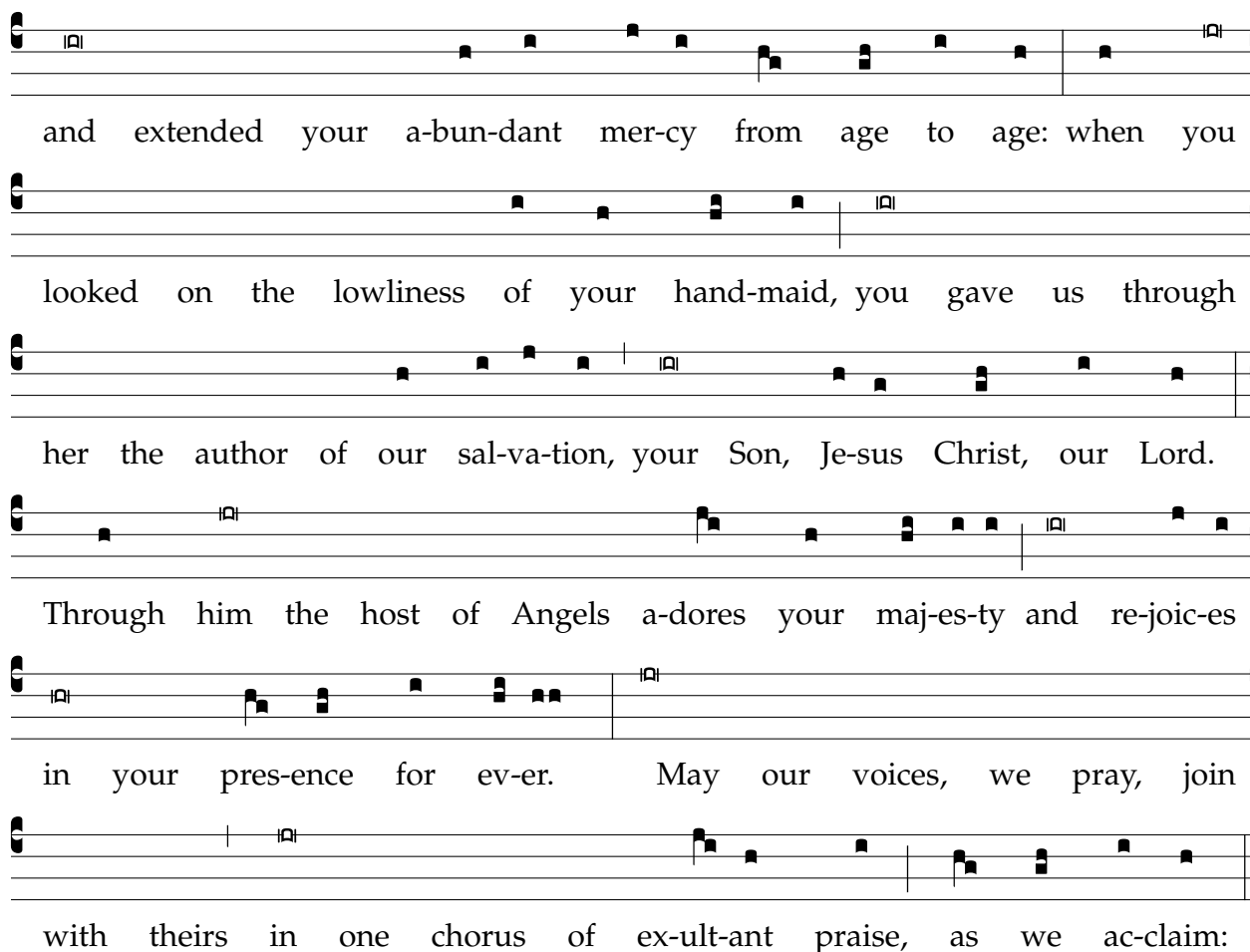


PREFACE I OF THE BLESSED VIRGIN MARY  
*The Motherhood of the Blessed Virgin Mary*

PREFACE II OF THE BLESSED VIRGIN MARY  
*The Church praises God with the words of Mary*

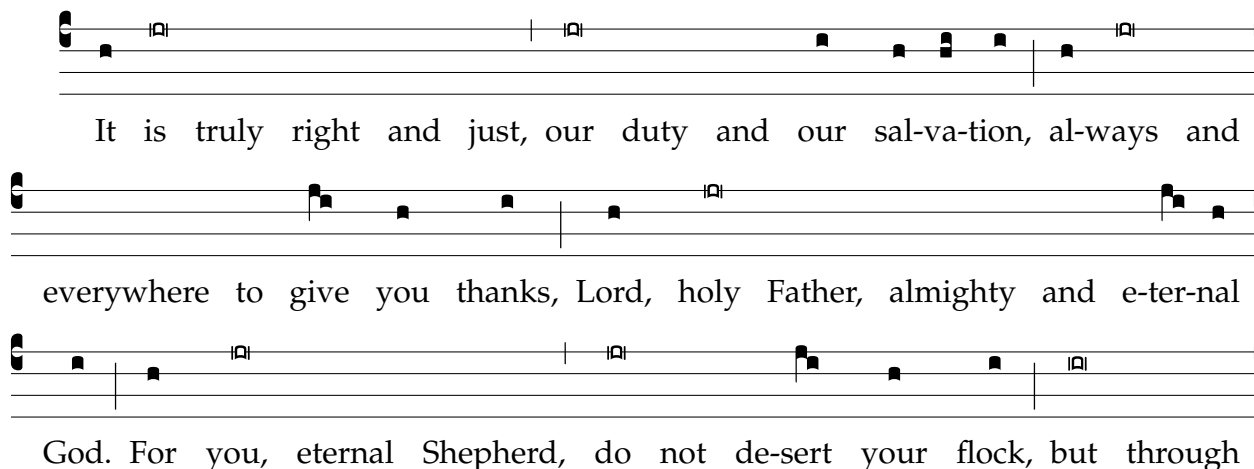
It is truly right and just, our duty and our sal-va-tion, to  
praise your mighty deeds in the exaltation of all the Saints, and  
especially, as we celebrate the memory of the Blessed Vir-gin Mar-y,  
to pro-claim your kind-ness as we echo her thank-ful hymn of  
praise. For truly even to earth's ends you have done great things

The image shows five staves of musical notation, continuing the style of the first block. Each staff begins with a C-clef and a common time signature 'C'. The notes are represented by black squares on the staves, with vertical lines indicating the rhythm and bar lines separating the measures. The text is aligned below the staves.

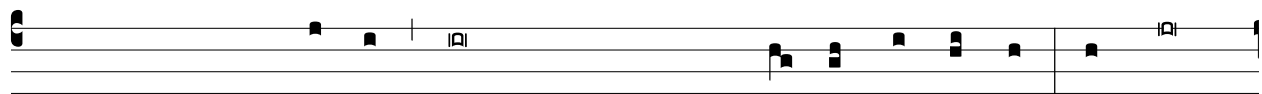


and extended your a-bun-dant mer-cy from age to age: when you  
 looked on the lowliness of your hand-maid, you gave us through  
 her the author of our sal-va-tion, your Son, Je-sus Christ, our Lord.  
 Through him the host of Angels a-dores your maj-es-ty and re-joic-es  
 in your pres-ence for ev-er. May our voices, we pray, join  
 with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

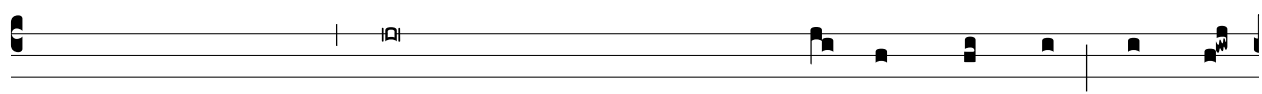
PREFACE I OF APOSTLES  
*The Apostles, shepherds of God's people*



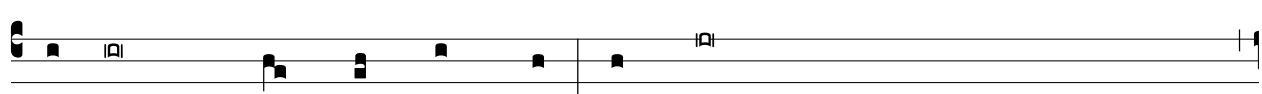
It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal  
 God. For you, eternal Shepherd, do not de-sert your flock, but through




the blessed A-pos-tles watch over it and pro-tect it al-ways, so that it



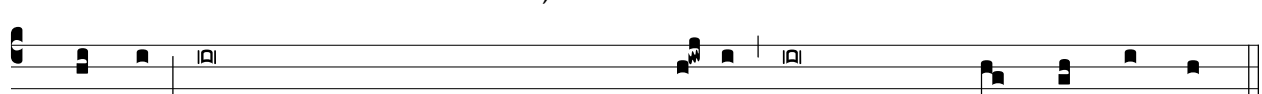
may be governed by those you have ap-point-ed shep-herds to lead



it in the name of your Son. And so, with Angels and Archangels,

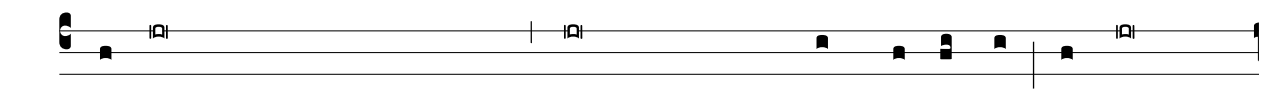


with Thrones and Do-min-ions, and with all the hosts and Pow-ers of

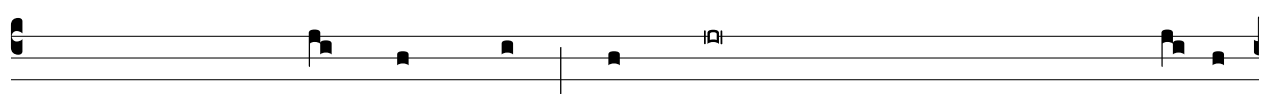


heav-en, we sing the hymn of your glo-ry, as without end we ac-claim:

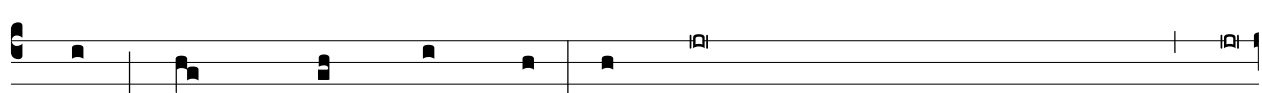
PREFACE II OF APOSTLES  
The apostolic foundation and witness




It is truly right and just, our duty and our sal-va-tion, al-ways and



everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal

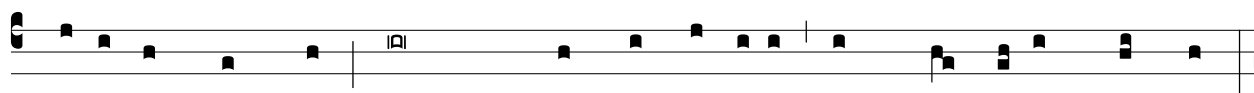


God, through Christ our Lord. For you have built your Church to

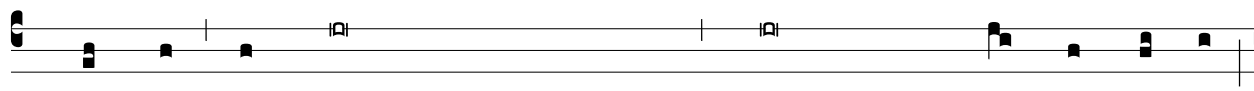


stand firm on apos-tol-ic foun-da-tions, to be a lasting sign of your

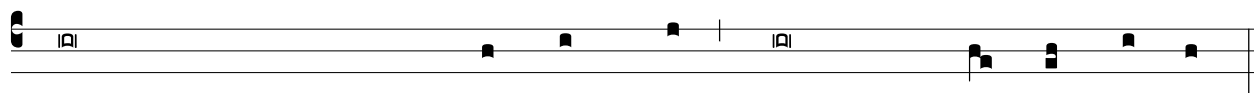




ho-li-ness on earth and offer all hu-man-i-ty your heav-en-ly teach-ing.



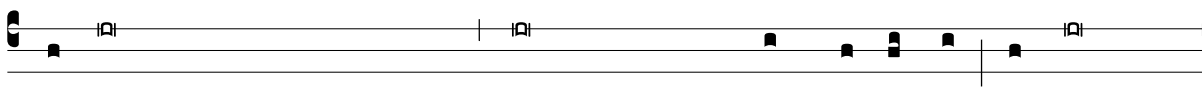
There-fore, now and for ages unending, with all the host of An-gels,



we sing to you with all our hearts, crying out as we ac-claim:

### PREFACE I OF THE SAINTS

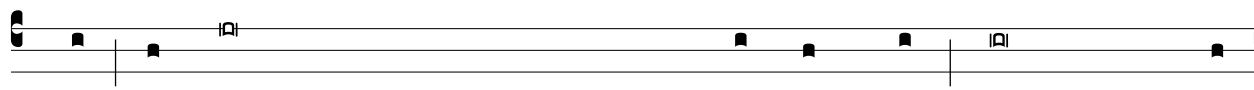
#### The glory of the Saints



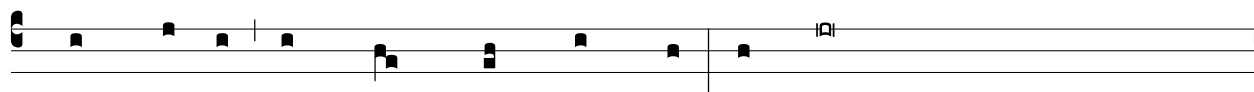
It is truly right and just, our duty and our sal-va-tion, al-ways and



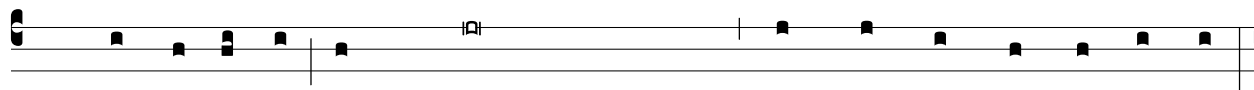
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



God. For you are praised in the company of your Saints and, in crown-ing



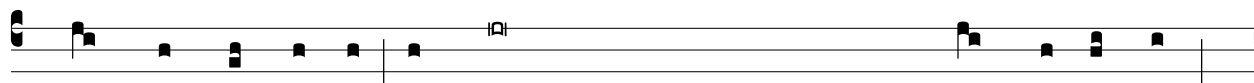
their mer-its, you crown your own gifts. By their way of life you offer



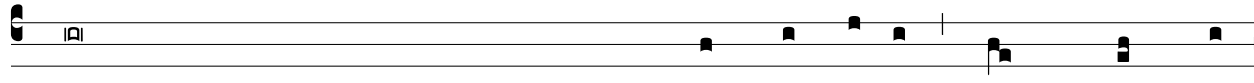
us an ex-am-ple, by communion with them you gave us com-pan-ion-ship,




by their inter-ces-sion, sure sup-port, so that, encouraged by so great a




cloud of wit-ness-es, we may run as victors in the race be-fore us



and win with them the imperishable crown of glo-ry, through Christ our



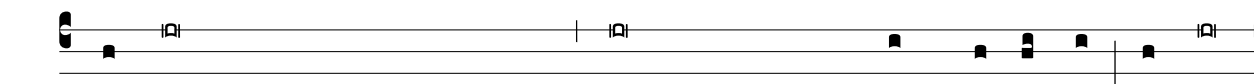
Lord. And so, with the Angels and Arch-an-gels, and with the great multitude



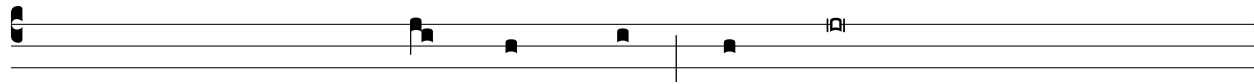
of the Saints, we sing the hymn of your praise, as without end we ac-claim:

#### PREFACE II OF SAINTS

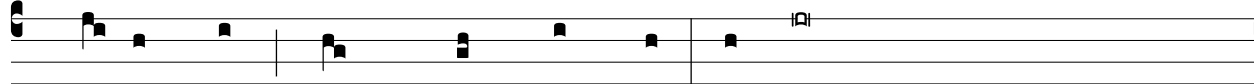
##### *The action of the Saints*



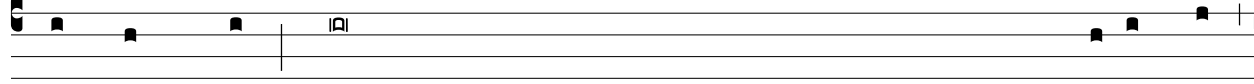
It is truly right and just, our duty and our sal-va-tion, al-ways



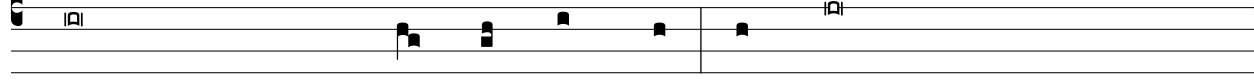
and everywhere to give you thanks, Lord, holy Father, almighty and



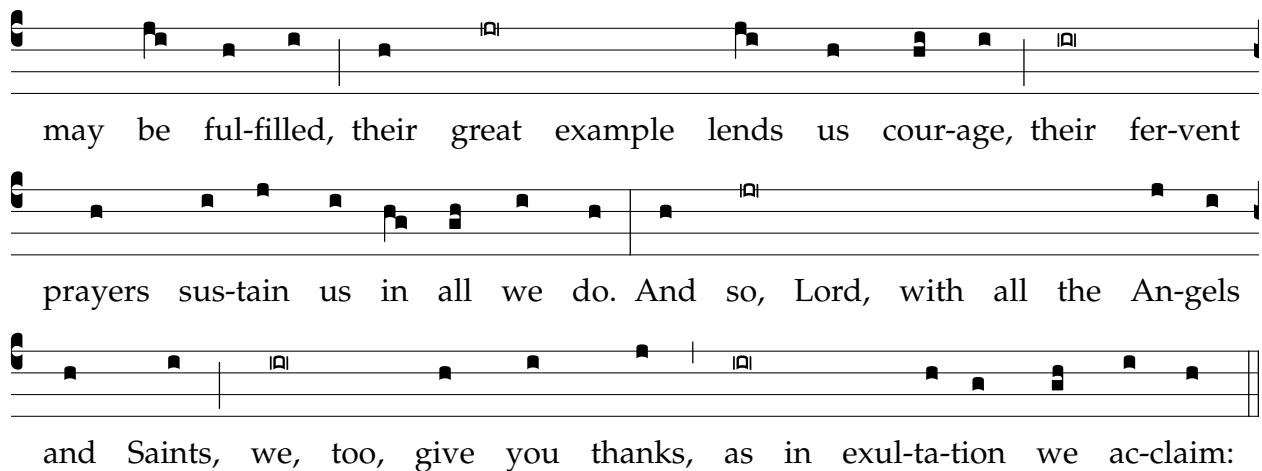
e-ter-nal God, through Christ our Lord. For in the marvelous confession



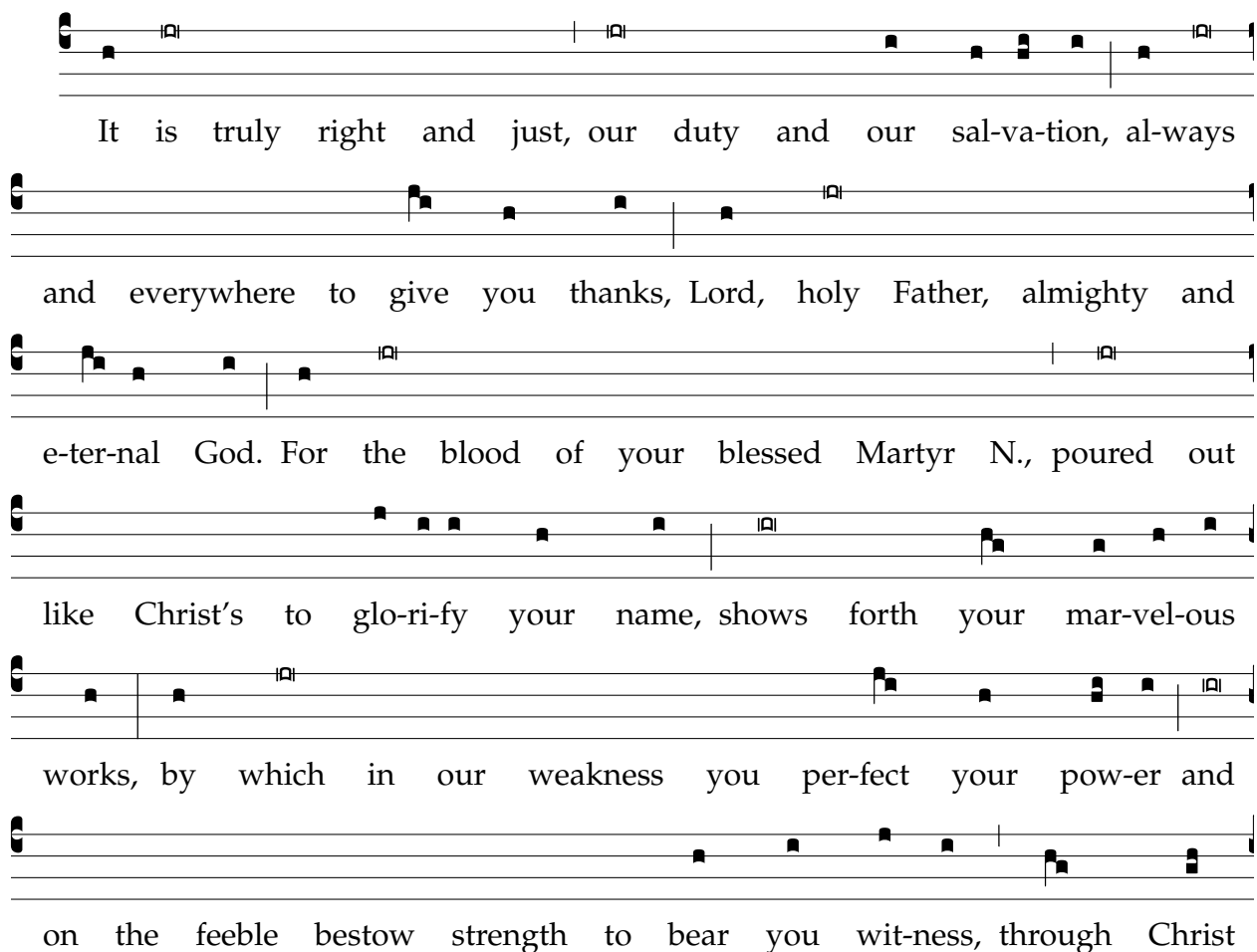
of your Saints, you make your Church fruitful with strength ev-er new

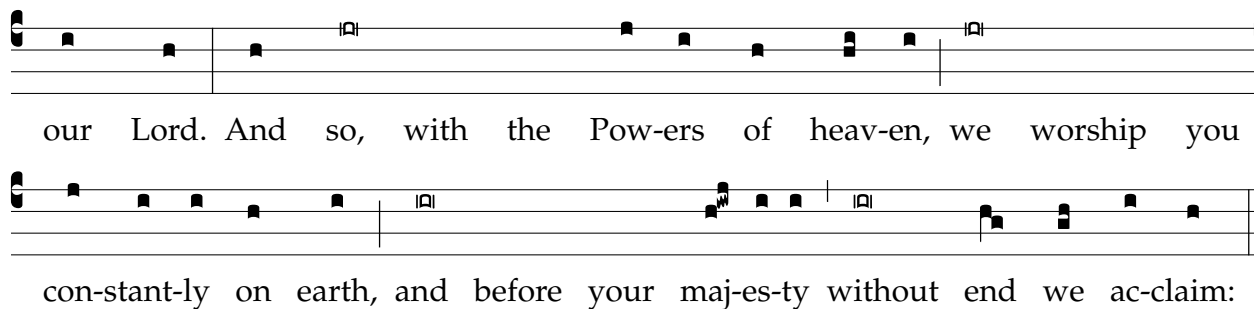


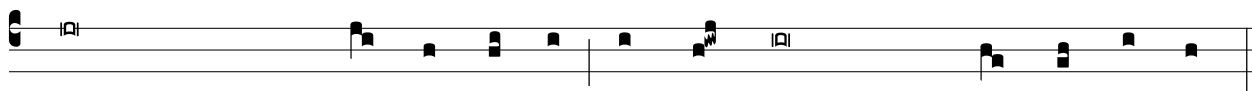
and offer us sure signs of your love. And that your saving mysteries



PREFACE I OF HOLY MARTYRS  
*The sign and example of martyrdom*

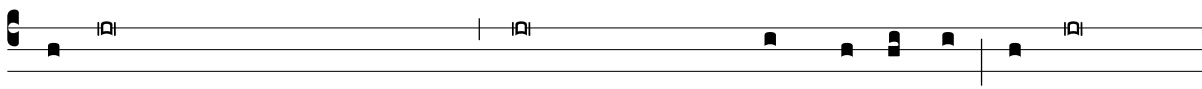




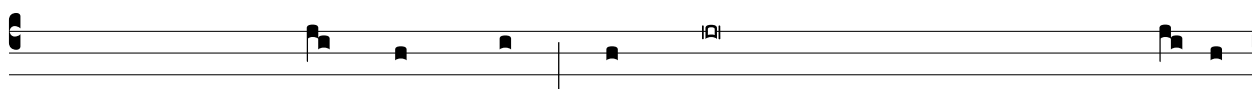


we, with all the host of An-gels, cry out, and without end we ac-claim:

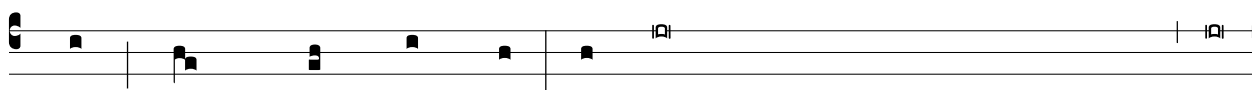
PREFACE OF HOLY PASTORS  
The presence of holy Pastors in the Church



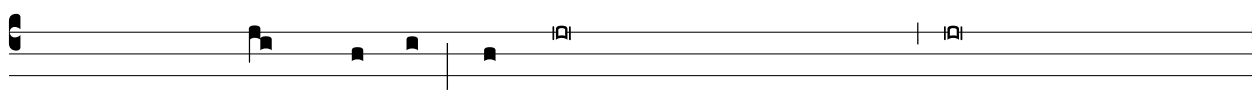
It is truly right and just, our duty and our sal-va-tion, al-ways and



everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



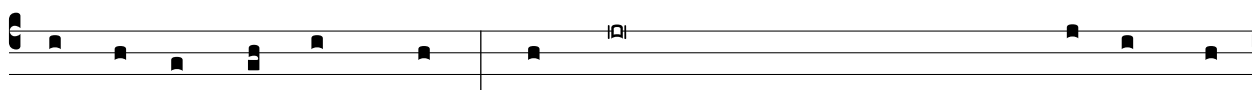
God, through Christ our Lord. For, as on the festival of Saint N. you



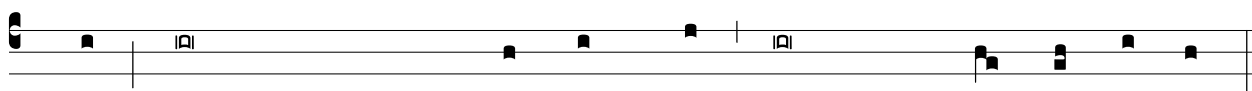
bid your Church re-joice, so too, you strengthen her by the example of



his ho-ly life, teach her by his words of preach-ing, and keep her safe

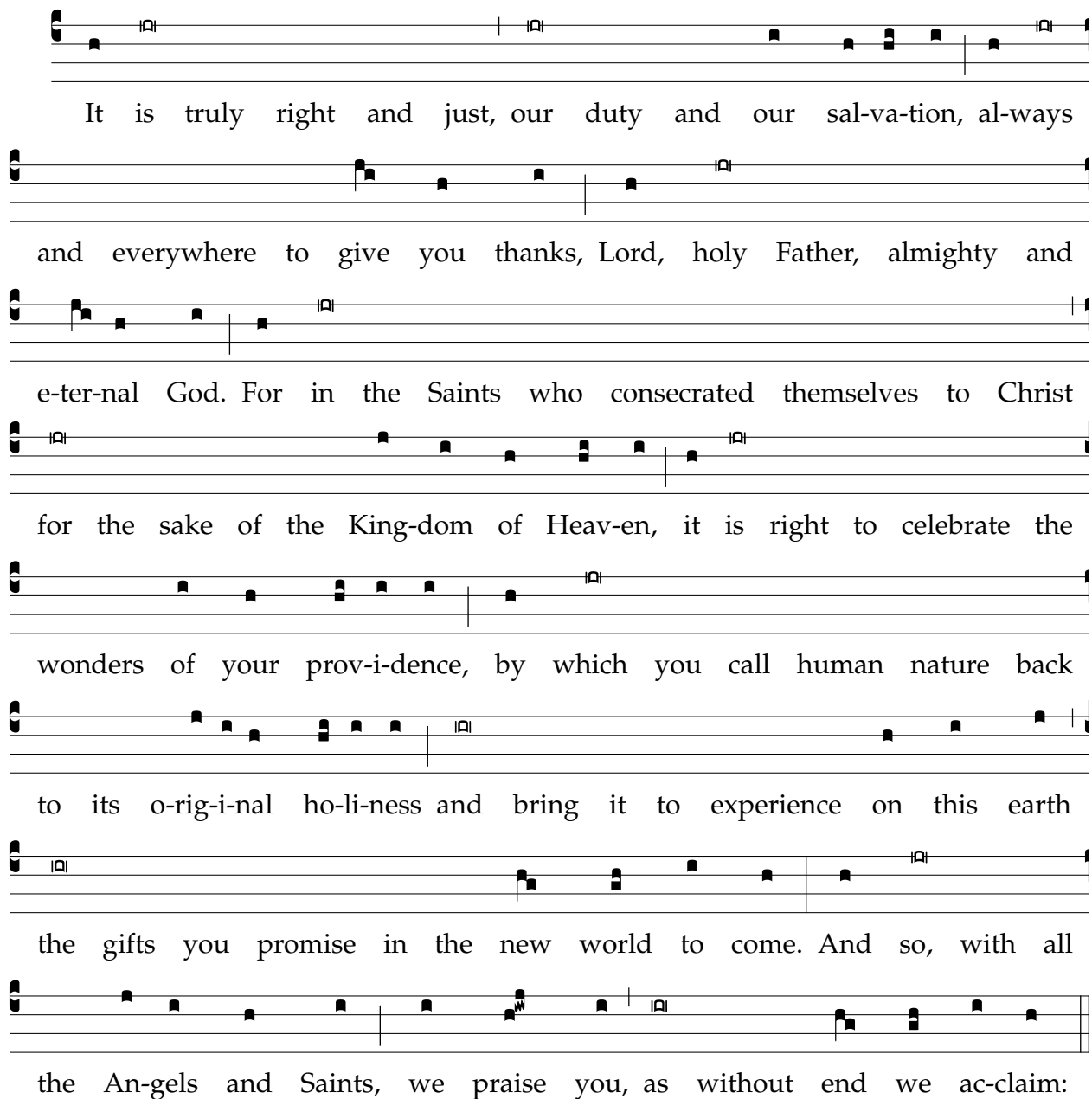


in an-swer to his prayers. And so, with the company of An-gels and



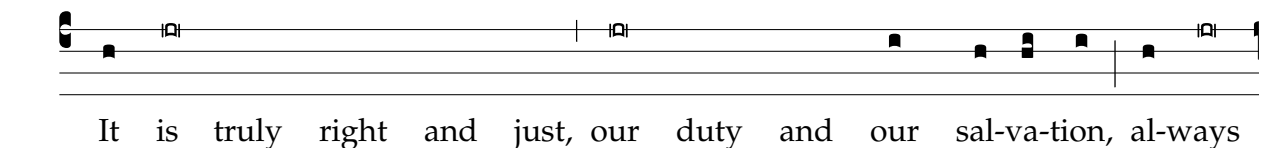
Saints, we sing the hymn of your praise, as without end we ac-claim:

PREFACE OF HOLY VIRGINS AND RELIGIOUS  
The sign of a life consecrated to God



It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty and  
e-ter-nal God. For in the Saints who consecrated themselves to Christ  
for the sake of the King-dom of Heav-en, it is right to celebrate the  
wonders of your prov-i-dence, by which you call human nature back  
to its o-rig-i-nal ho-li-ness and bring it to experience on this earth  
the gifts you promise in the new world to come. And so, with all  
the An-gels and Saints, we praise you, as without end we ac-claim:

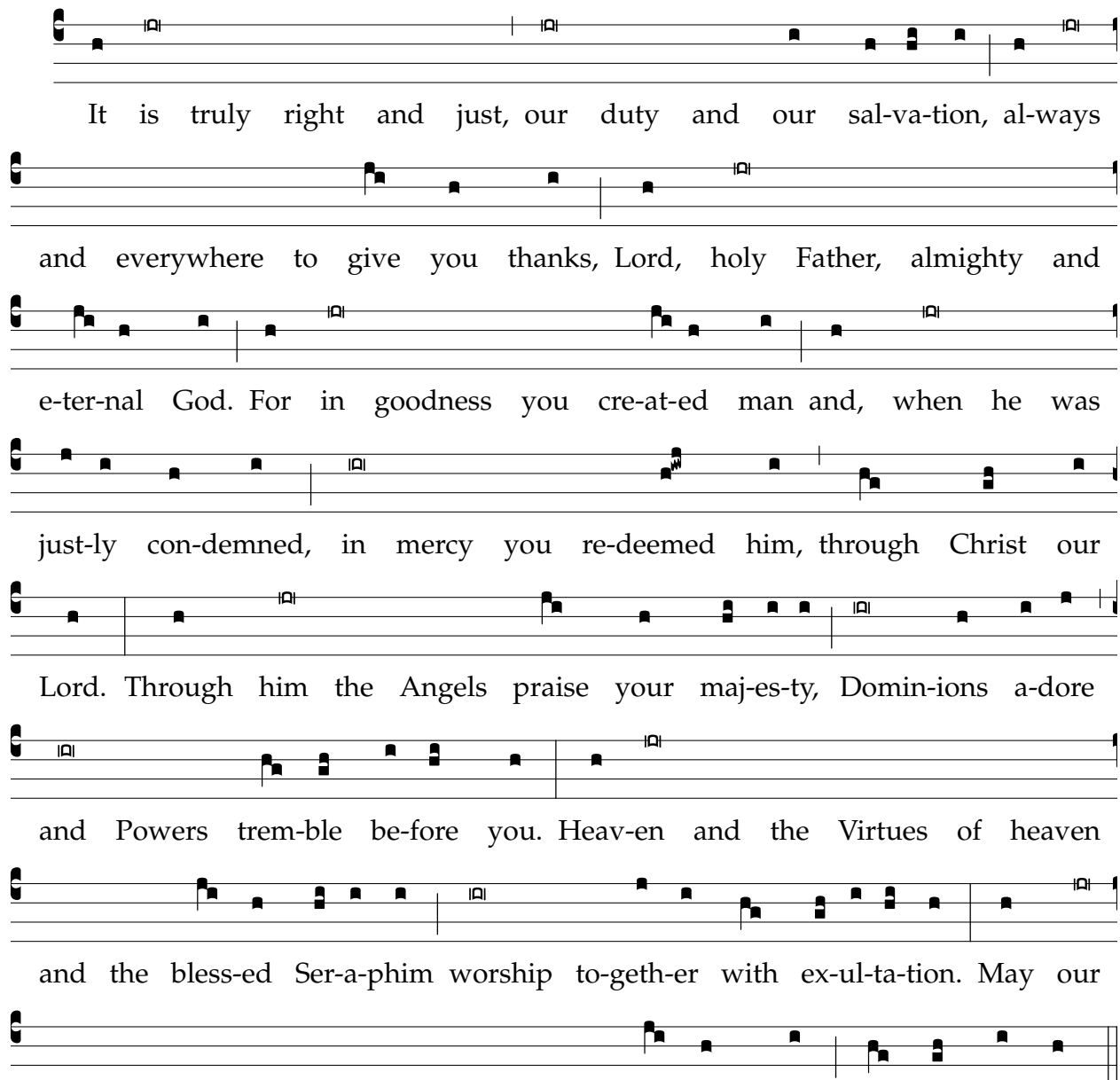
COMMON PREFACE I  
The renewal of all things in Christ



It is truly right and just, our duty and our sal-va-tion, al-ways

and everywhere to give you thanks, Lord, holy Father, almighty  
and e-ter-nal God, through Christ our Lord. In him you have  
been pleased to re-new all things, giving us all a share in his  
full-ness. For though he was in the form of God, he emp-tied  
him-self and by the blood of his Cross brought peace to all  
cre-a-tion. There-fore he has been exalted a-bove all things, and  
to all who o-bey him, has become the source of e-ter-nal sal-  
va-tion. And so, with Angels and Archangels, with Thrones and  
Do-min-ions, and with all the hosts and Pow-ers of heav-en, we  
sing the hymn of your glo-ry, as without end we ac-claim:

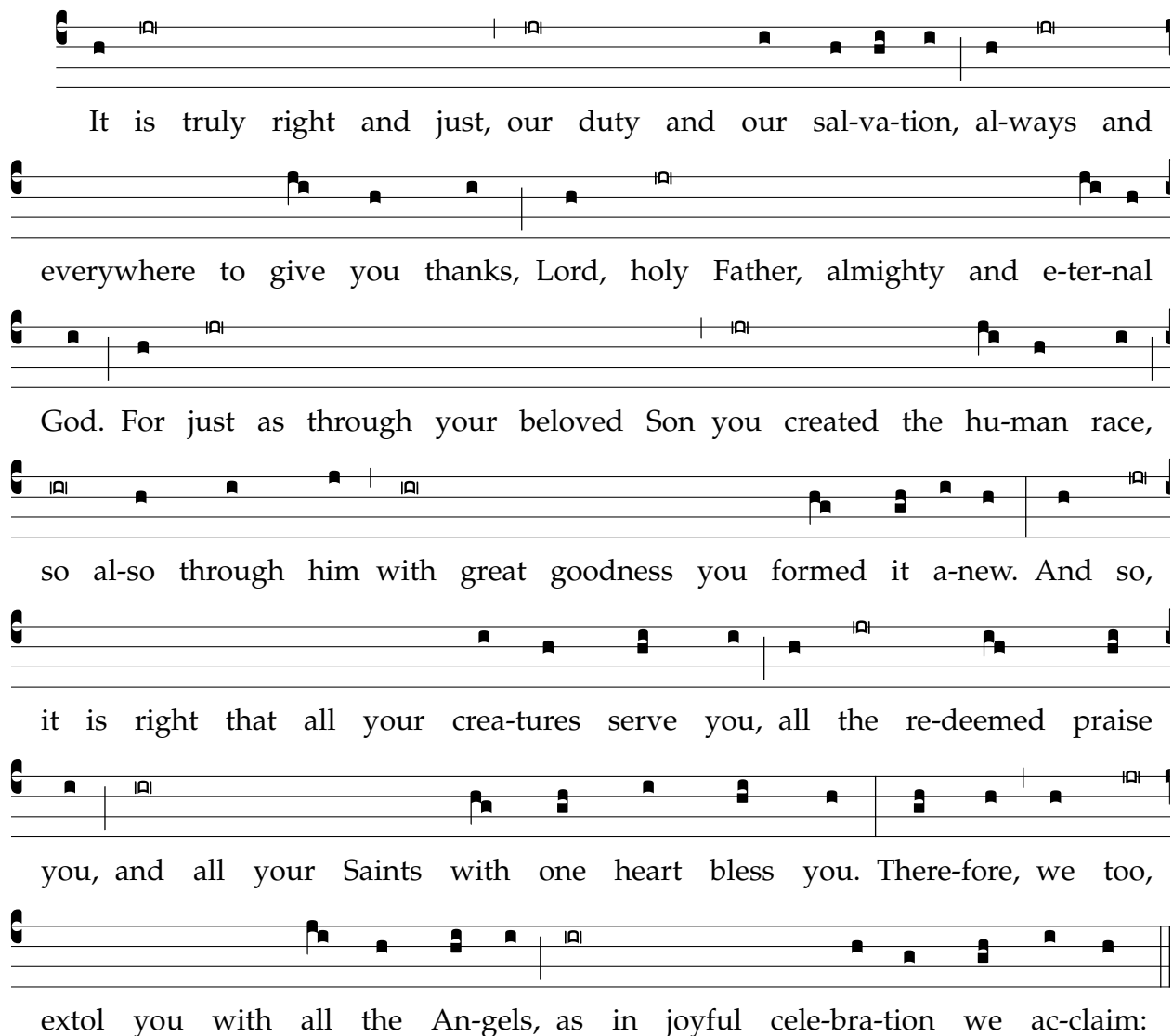
COMMON PREFACE II  
Salvation through Christ



It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty and  
e-ter-nal God. For in goodness you cre-at-ed man and, when he was  
just-ly con-demned, in mercy you re-deemed him, through Christ our  
Lord. Through him the Angels praise your maj-es-ty, Domin-ions a-dore  
and Powers trem-ble be-fore you. Heav-en and the Virtues of heaven  
and the bless-ed Ser-a-phem worship to-geth-er with ex-ul-ta-tion. May our  
voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

COMMON PREFACE III  
Praise to God for the creation and restoration of the human race

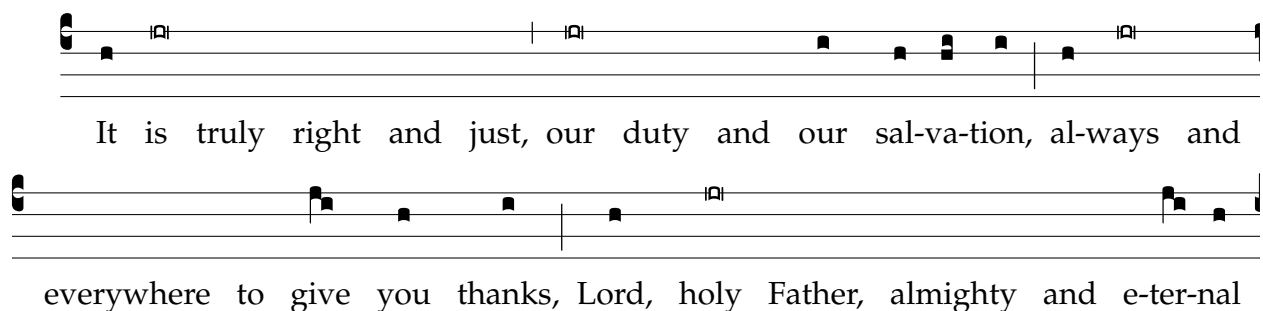




It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal  
 God. For just as through your beloved Son you created the hu-man race,  
 so al-so through him with great goodness you formed it a-new. And so,  
 it is right that all your crea-tures serve you, all the re-deemed praise  
 you, and all your Saints with one heart bless you. There-fore, we too,  
 extol you with all the An-gels, as in joyful cele-bra-tion we ac-claim:

#### COMMON PREFACE IV

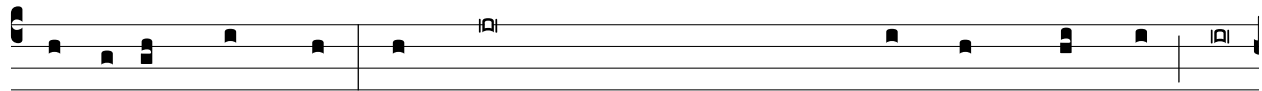
*Praise, the gift of God*



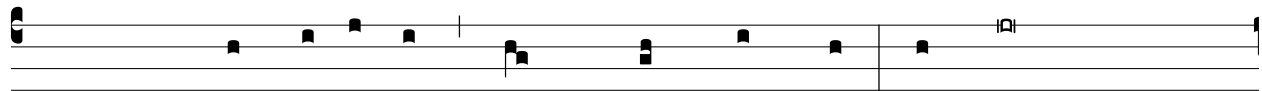
It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



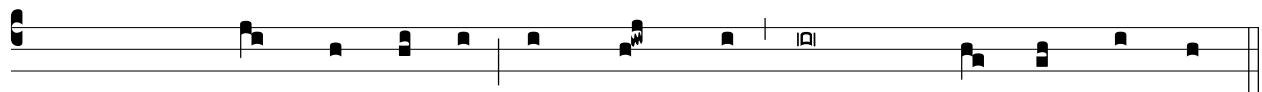
God. For, although you have no need of our praise, yet our thanks-giv-ing



is it-self your gift, since our praises add nothing to your great-ness, but

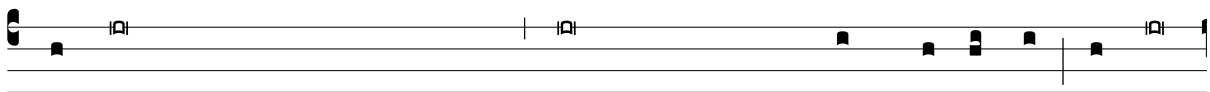


profit us for sal-va-tion, through Christ our Lord. And so, in company

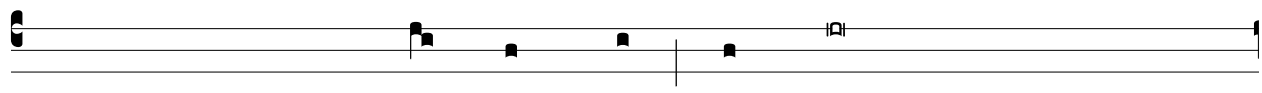


with the choirs of An-gels, we praise you, and with joy we pro-claim:

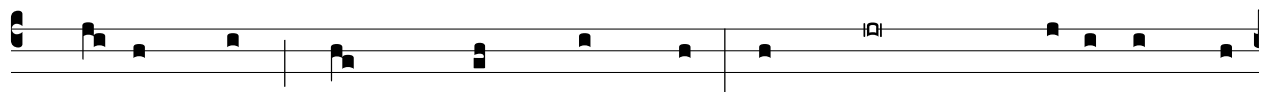
COMMON PREFACE V  
*The proclamation of the Mystery of Christ*



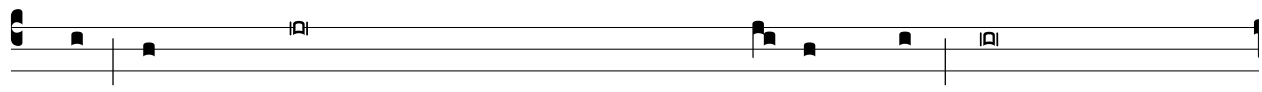
It is truly right and just, our duty and our sal-va-tion, al-ways



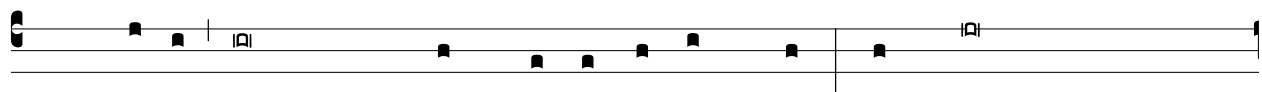
and everywhere to give you thanks, Lord, holy Father, almighty and



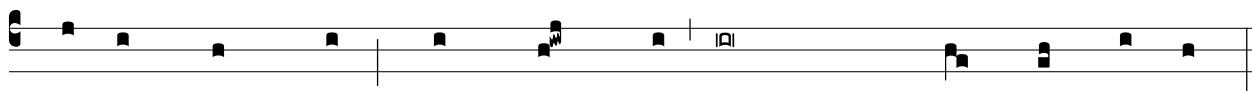
e-ter-nal God, through Christ our Lord. His Death we cel-e-brate in



love, his Resurrection we confess with liv-ing faith, and his Coming

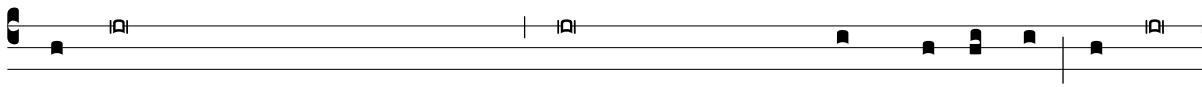


in glo-ry we await with un-wa-ver-ing hope. And so, with all the

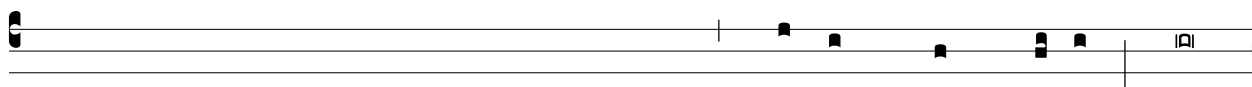


An-gels and Saints, we praise you, as without end we ac-claim:

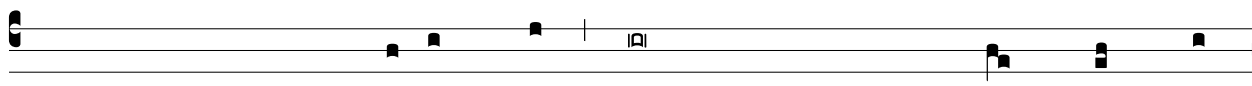
COMMON PREFACE VI  
The mystery of salvation in Christ



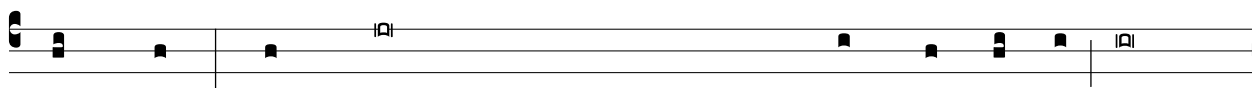
It is truly right and just, our duty and our sal-va-tion, al-ways



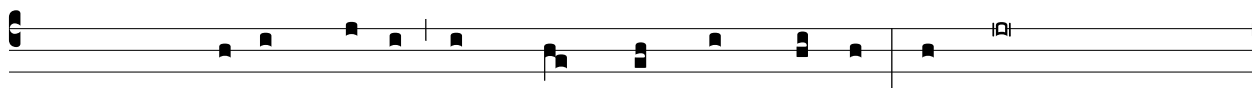
and everywhere to give you thanks, Fa-ther most ho-ly, through



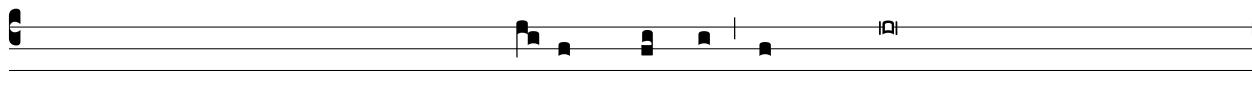
your beloved Son, Je-sus Christ, your Word through whom you made



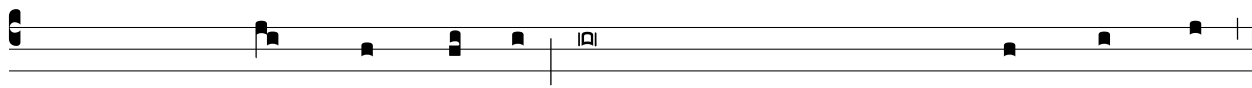
all things, whom you sent as our Savior and Re-deem-er, incarnate



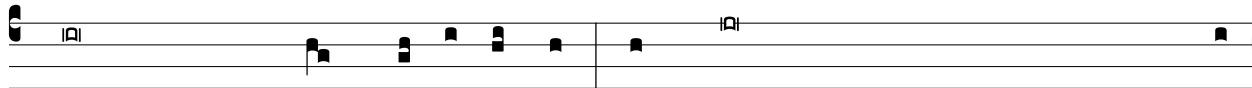
by the Ho-ly Spir-it and born of the Vir-gin. Ful-filling your will



and gaining for you a ho-ly peo-ple, he stretched out his hands



as he en-dured his Pas-sion, so as to break the bonds of death

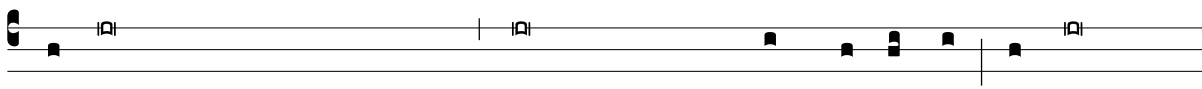


and manifest the res-ur-rec-tion. And so, with the Angels and all

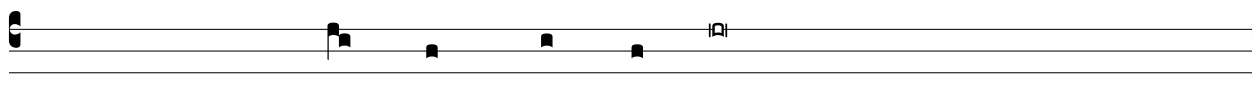


the Saints, we declare your glo-ry, as with one voice we ac-claim:

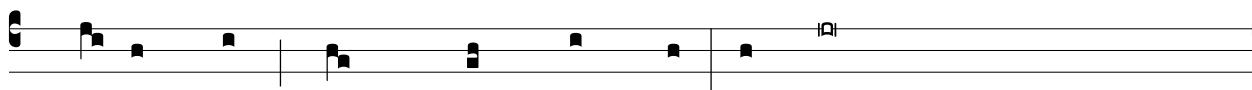
PREFACE I FOR THE DEAD  
*The hope of resurrection in Christ*



It is truly right and just, our duty and our sal-va-tion, al-ways and



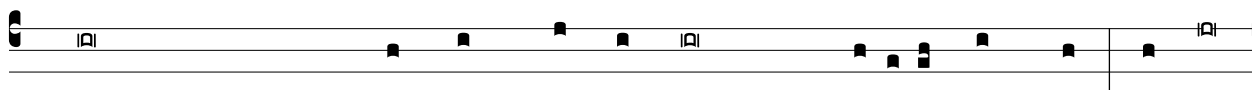
everywhere to give you thanks, Lord, holy Father, almighty and



e-ter-nal God, through Christ our Lord. In him the hope of blessed



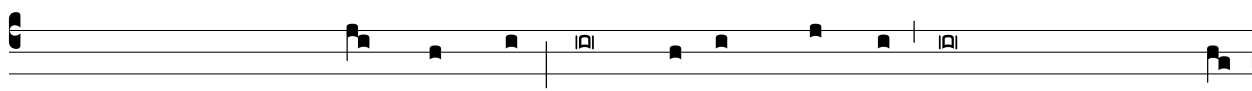
resur-rec-tion has dawned, that those saddened by the certain-ty of dy-ing



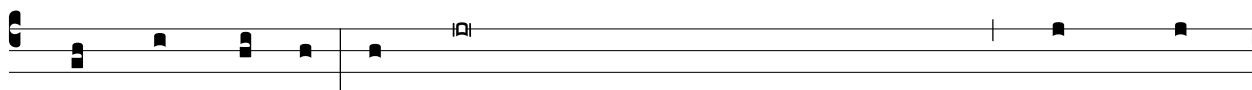
might be consoled by the prom-ise of immor-tal-i-ty to come. In-deed



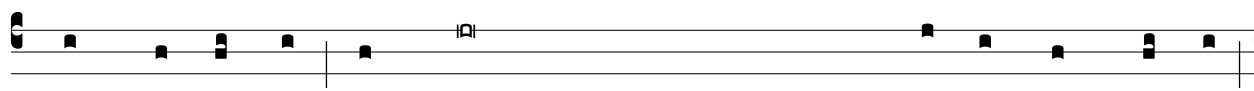
for your faithful, Lord, life is changed not end-ed, and, when this



earthly dwelling turns to dust, an e-ter-nal dwell-ing is made ready for



them in heav-en. And so, with Angels and Archangels, with Thrones

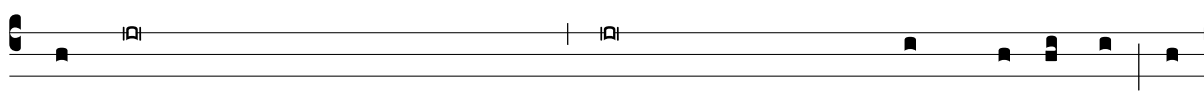


and Do-min-ions, and with all the hosts and Pow-ers of heav-en,

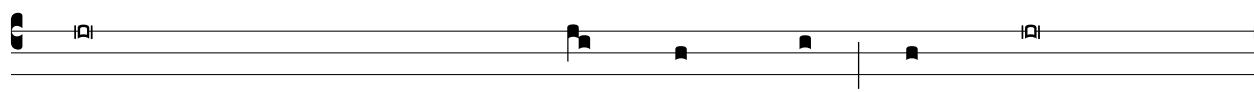


we sing the hymn of your glo-ry, as without end we ac-claim:

PREFACE II FOR THE DEAD  
Christ died so that we might live



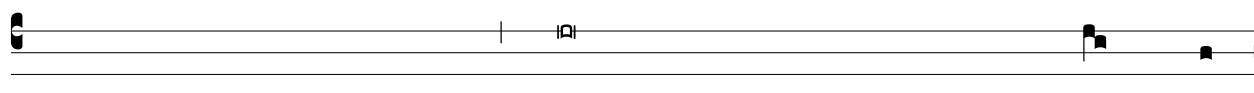
It is truly right and just, our duty and our sal-va-tion, al-



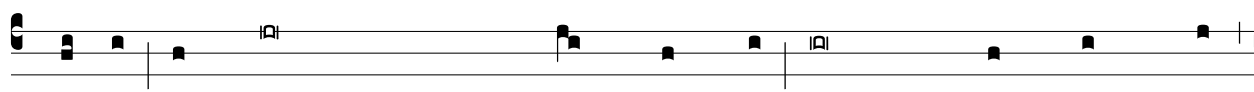
ways and everywhere to give you thanks, Lord, holy Father,



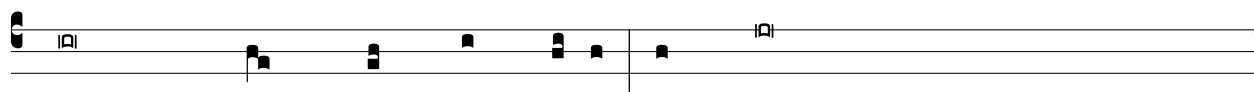
almighty and e-ter-nal God, through Christ our Lord. For as one



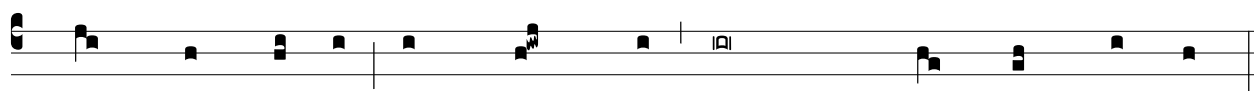
alone he accepted death, so that we might all es-cape from



dy-ing; as one man he chose to die, so that in your sight

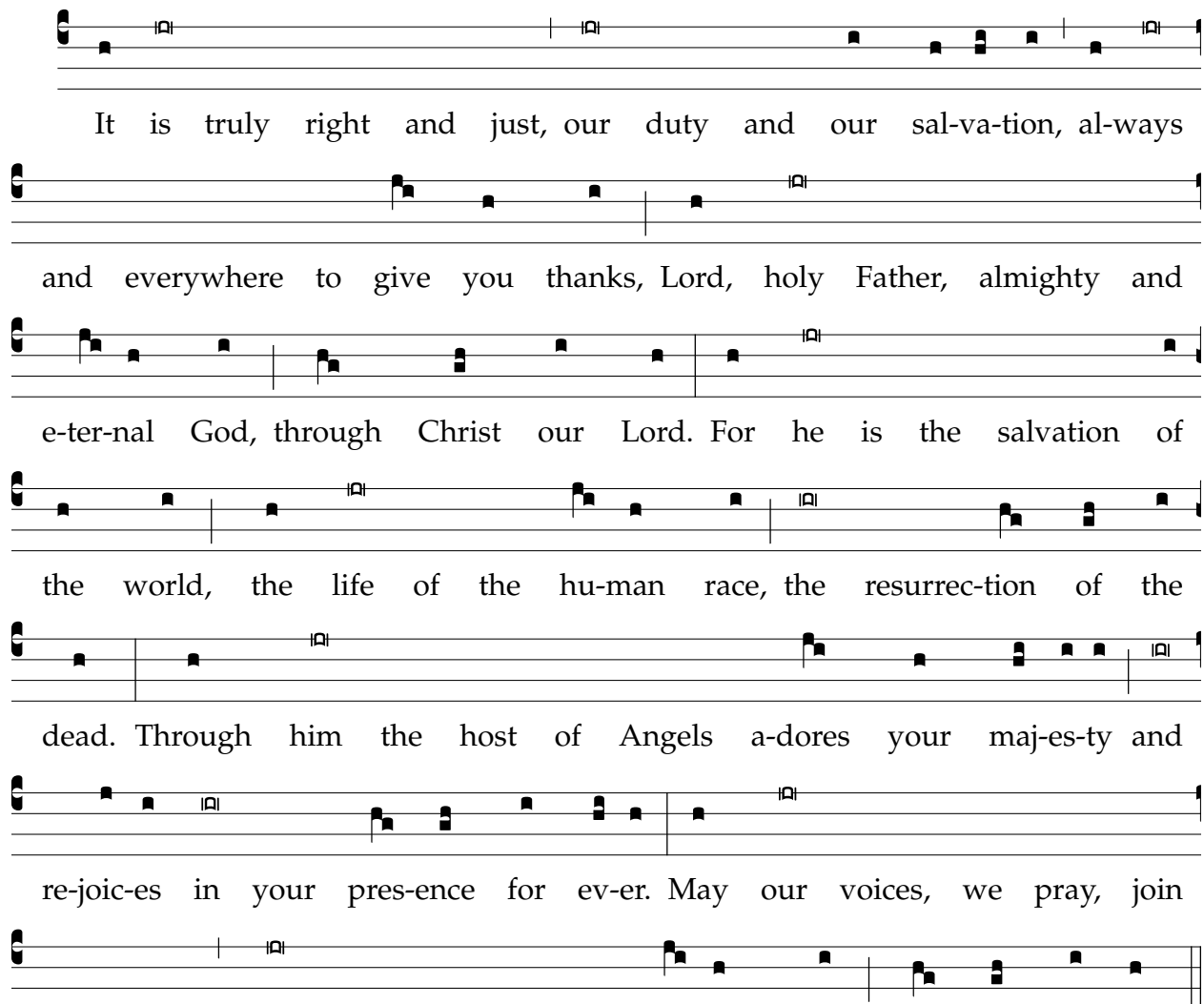


we all might live for ev-er. And so, in company with the



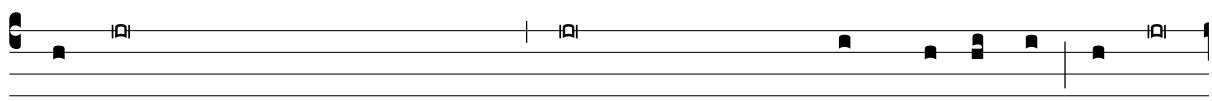
choirs of An-gels, we praise you, and with joy we pro-claim:

PREFACE III FOR THE DEAD  
Christ, the salvation and the life

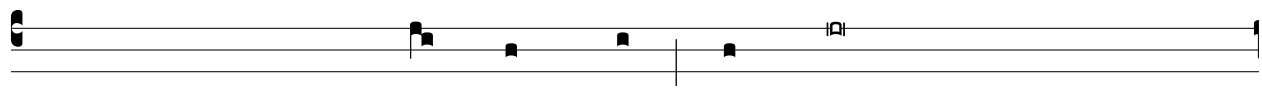


It is truly right and just, our duty and our sal-va-tion, al-ways  
and everywhere to give you thanks, Lord, holy Father, almighty and  
e-ter-nal God, through Christ our Lord. For he is the salvation of  
the world, the life of the hu-man race, the resurrec-tion of the  
dead. Through him the host of Angels a-dores your maj-es-ty and  
re-joic-es in your pres-ence for ev-er. May our voices, we pray, join  
with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

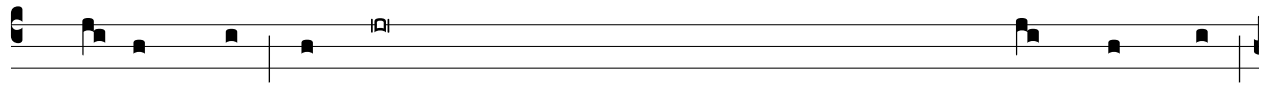
PREFACE IV FOR THE DEAD  
From earthly life to heavenly glory



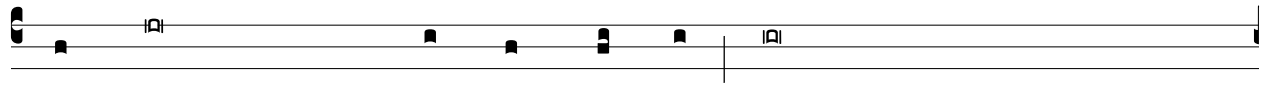
It is truly right and just, our duty and our sal-va-tion, al-ways



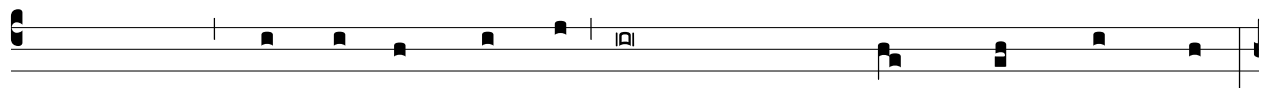
and everywhere to give you thanks, Lord, holy Father, almighty and



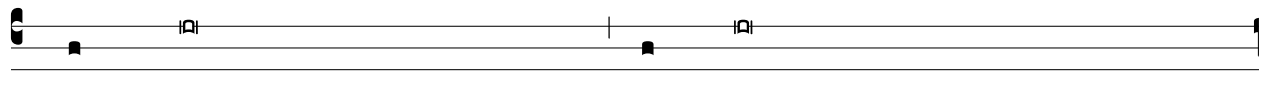
e-ter-nal God. For it is at your summons that we come to birth,



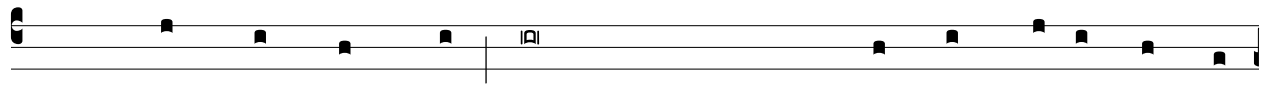
by your will that we are gov-erned, and at your command that



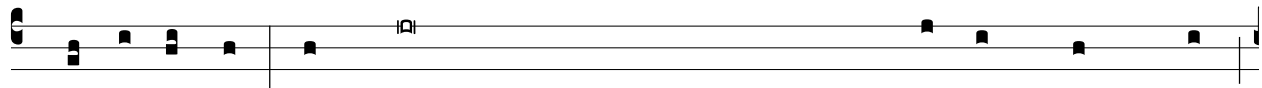
we return, on ac-count of sin, to the earth from which we came.



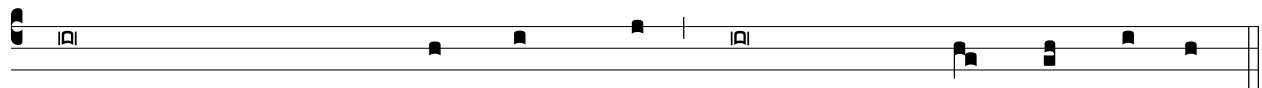
And when you give the sign, we who have been redeemed by



the Death of your Son, shall be raised up to the glo-ry of his



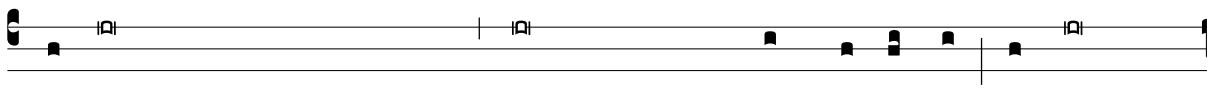
Res-ur-rec-tion. And so, with the company of An-gels and Saints,



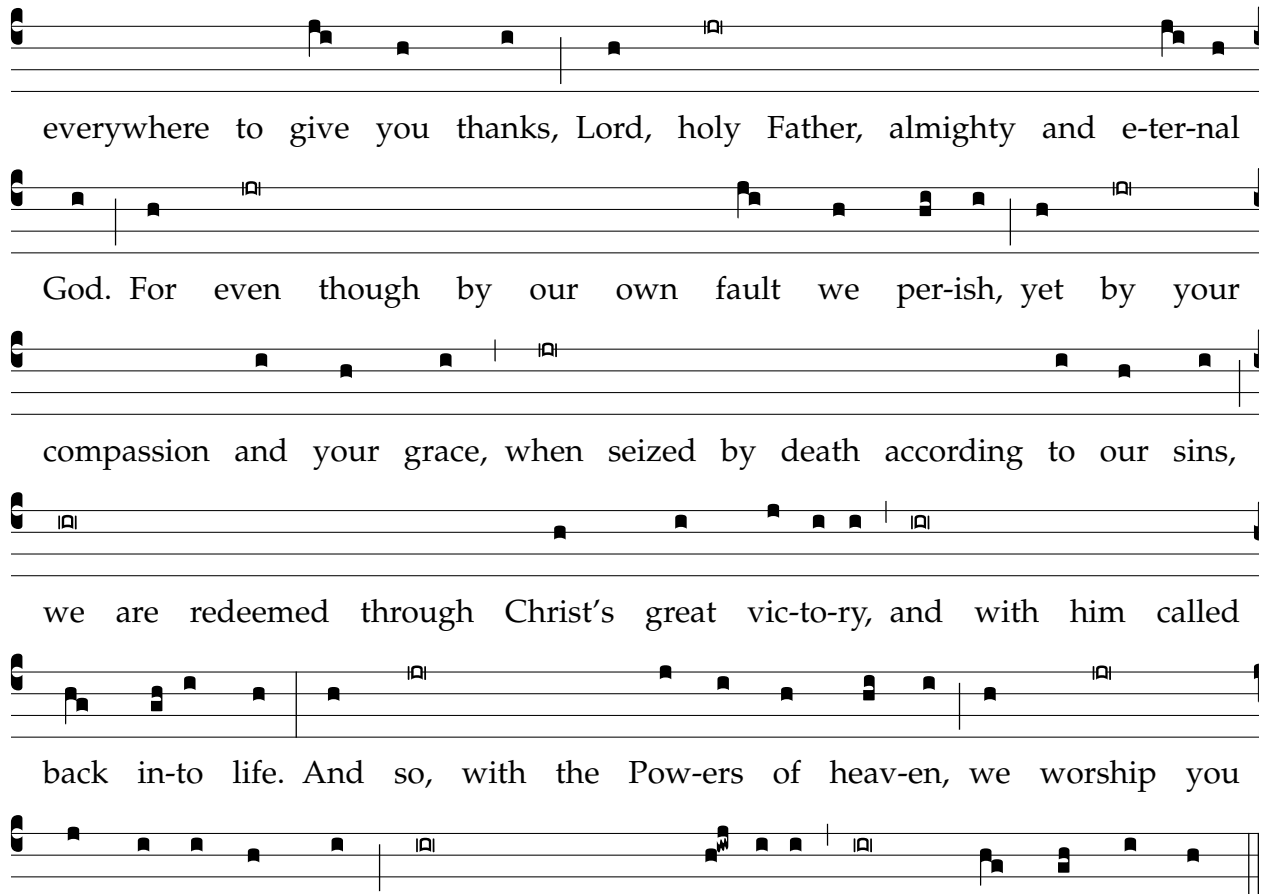
we sing the hymn of your praise, as without end we ac-claim:

#### PREFACE V FOR THE DEAD

*Our resurrection through the victory of Christ*



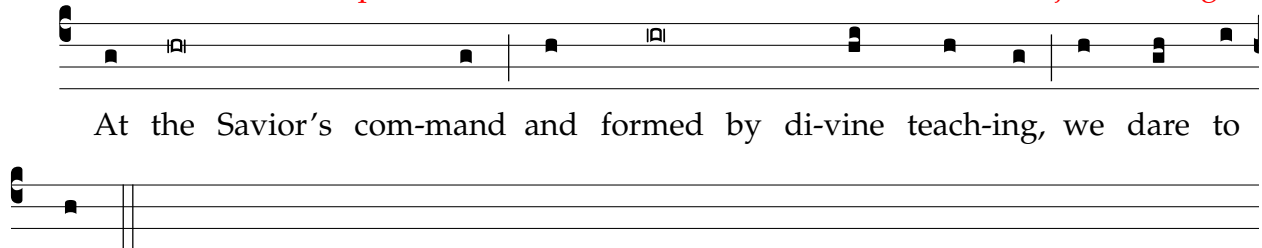
It is truly right and just, our duty and our sal-va-tion, al-ways and



everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal  
 God. For even though by our own fault we per-ish, yet by your  
 compassion and your grace, when seized by death according to our sins,  
 we are redeemed through Christ's great vic-to-ry, and with him called  
 back in-to life. And so, with the Pow-ers of heav-en, we worship you  
 con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

The Communion Rite  
 Lord's Prayer, Embolism, and Doxology

After the chalice and paten have been set down, the Priest, with hands joined, sings:



At the Savior's com-mand and formed by di-vine teach-ing, we dare to

say:

He extends his hands and, together with the people, continues:

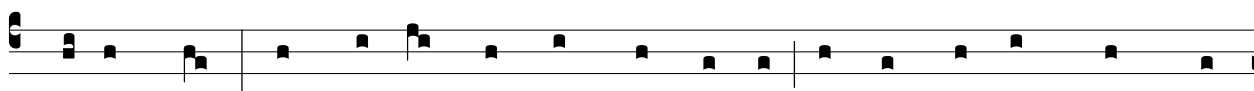




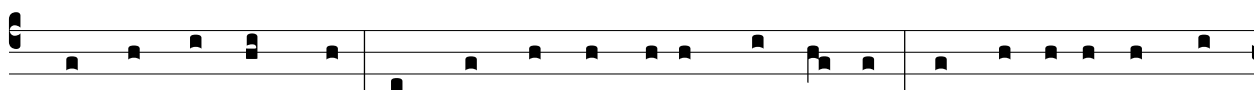
Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy king-dom



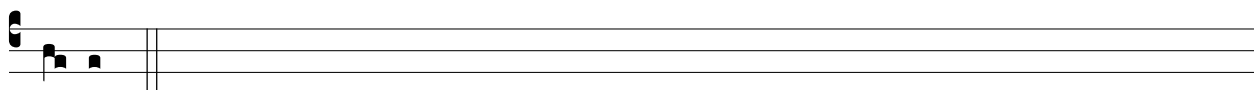
come, thy will be done on earth as it is in heav-en. Give us this day our



dai-ly bread, and for-give us our tres-pass-es, as we for-give those who



tres-pass a-gainst us; and lead us not in-to temp-ta-tion, but de-liv-er us from

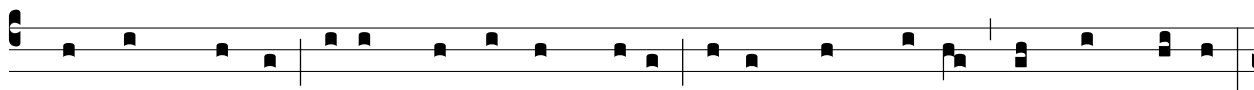


e-vil.

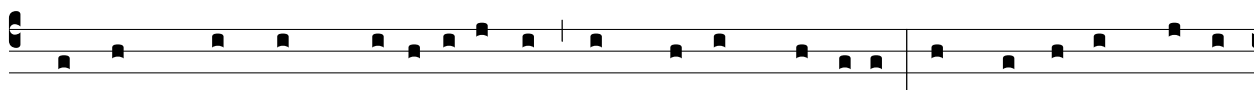
Or:



Pa-ter nos-ter, qui es in cae-lis: san-cti-fi-cé-tur no-men tu-um; ad-vé-ni-at



reg-num tu-um; fi-at vo-lún-tas tu-a, si-cut in cae-lo, et in ter-ra.



Pa-nem nos-trum co-ti-di-á-num da no-bis hó-di-e; et di-mít-te no-bis

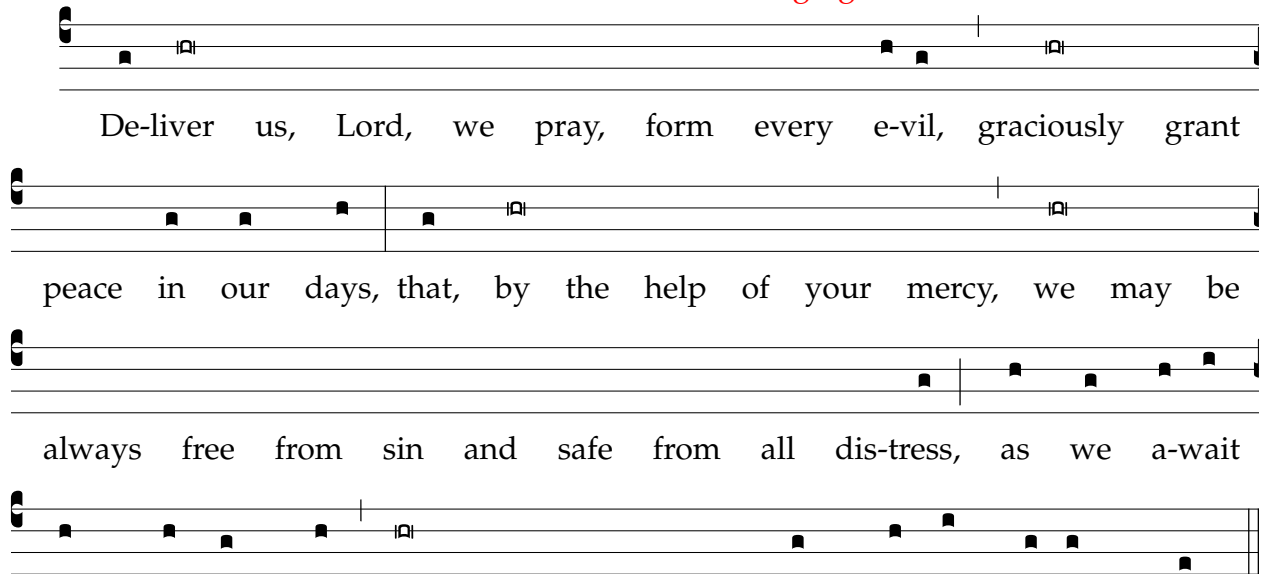


dé-bi-ta nos-tra, si-cut et nos di-mít-ti-mus de-bi-tó-ri-bus nos-tris; et



ne nos in-dú-cas in ten-ta-ti-ó-nem; sed lí-be-ra nos a ma-lo.

With hands extended, the Priest alone continues, singing:

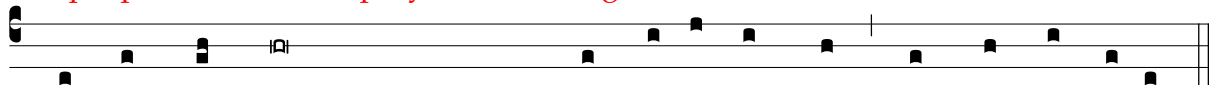


De-liver us, Lord, we pray, from every e-vil, graciously grant  
peace in our days, that, by the help of your mercy, we may be  
always free from sin and safe from all dis-tress, as we a-wait  
the bless-ed hope and the coming of our Sav-ior, Je-sus Christ.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with square notes and rests. The text is aligned under the notes, with hyphens indicating syllables that span across multiple notes.

He joins his hands.

The people conclude the prayer, acclaiming:

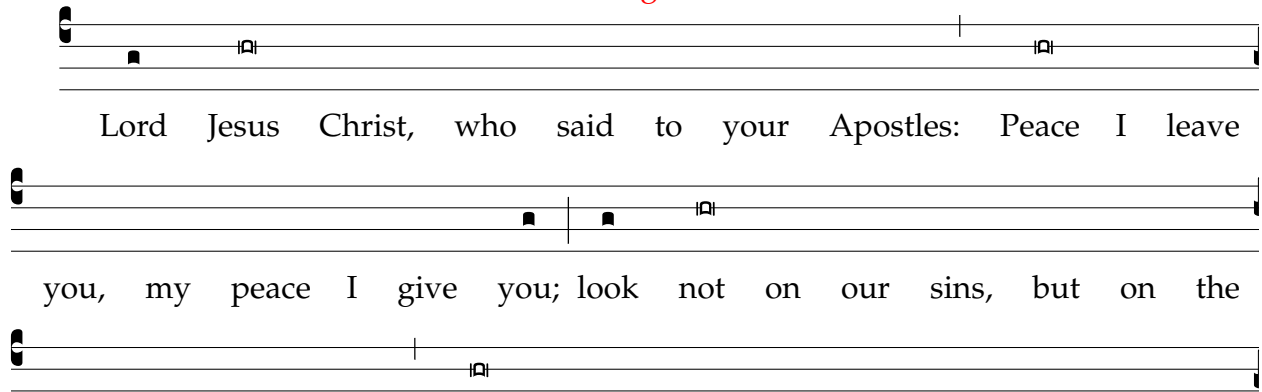


For the king-dom, the power and the glo-ry are yours now and for ev-er.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with square notes and rests. The text is aligned under the notes, with hyphens indicating syllables that span across multiple notes.

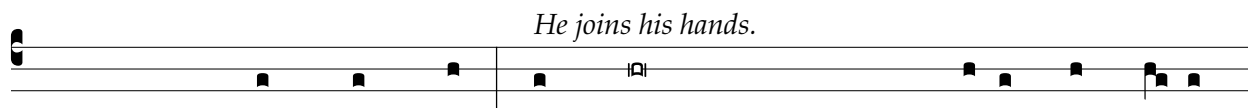
### Sign of Peace

Then the Priest, with hands extended, sings aloud:



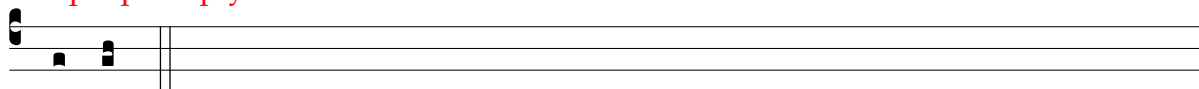
Lord Jesus Christ, who said to your Apostles: Peace I leave  
you, my peace I give you; look not on our sins, but on the  
faith of your Church, and graciously grant her peace and unity in

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with square notes and rests. The text is aligned under the notes, with hyphens indicating syllables that span across multiple notes.



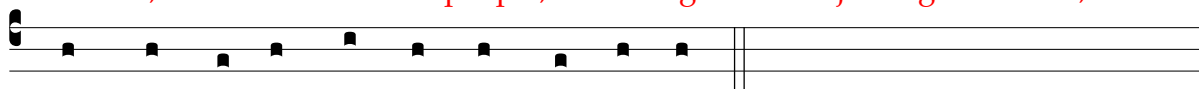
accordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



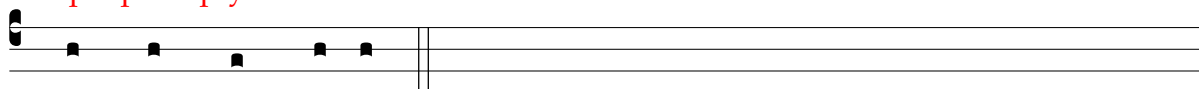
A-men

The Priest, turned towards the people, extending and then joining his hands, adds:



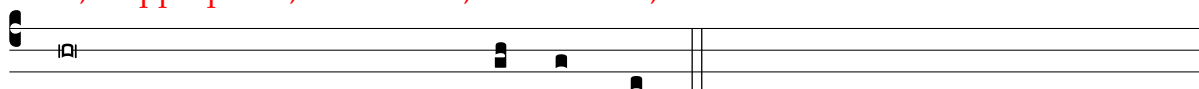
The peace of the Lord be with you al-ways.

The people reply:



And with your spir-it.

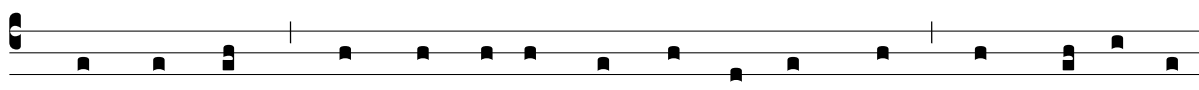
Then, if appropriate, the Deacon, or the Priest, adds:



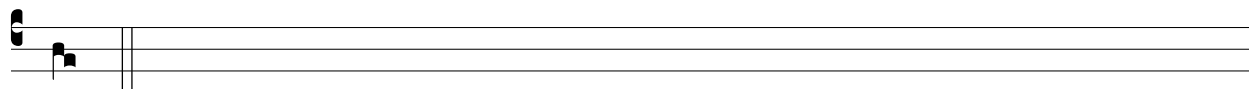
Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

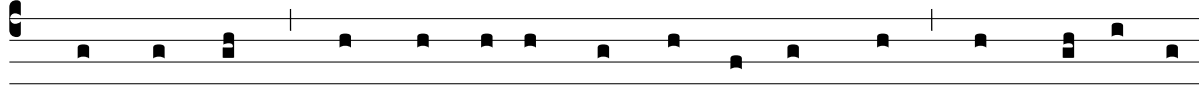
Agnus Dei



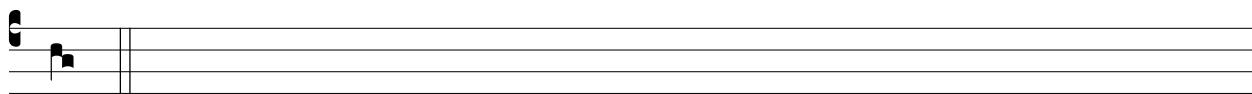
Lamb of God, \* you take a-way the sins of the world, have mer-cy on



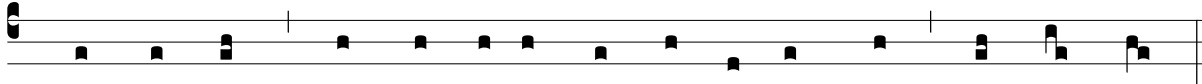
us.



Lamb of God, \* you take a-way the sins of the world, have mer-cy on

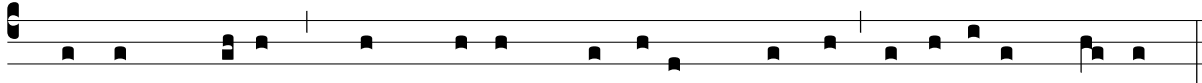


us.



Lamb of God, \* you take a-way the sins of the world, grant us peace.

Or:



A-gnus De-i, \* qui tol-lis pec-át-ta mun-di: mi-se-ré-re no-bis.



A-gnus De-i, \* qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.

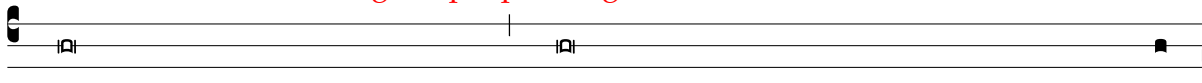


A-gnus De-i, \* qui tol-lis pec-cá-ta mun-di: do-na no-bis pa-cem.

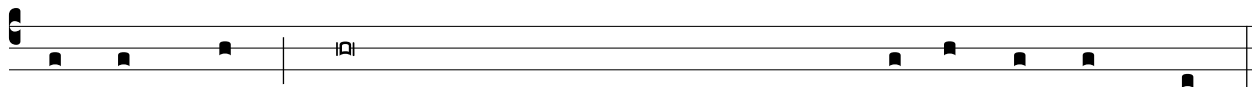
The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace (dona nobis pacem) sung.

### Invitation to Communion

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, sings aloud:

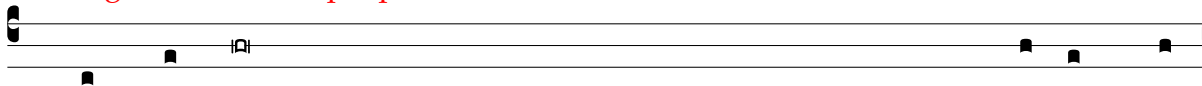


Behold the Lamb of God, behold him to takes away the sins

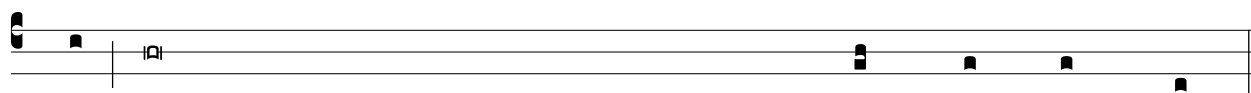


of the world. Blessed are those called to the sup-per of the Lamb.

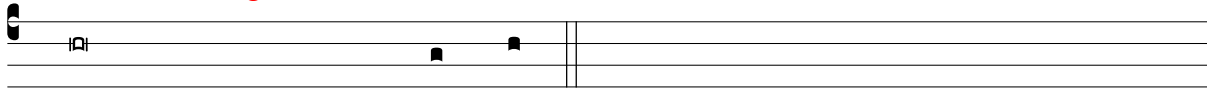
And together with the people he adds once:



Lord, I am not worthy that you should enter un-der my

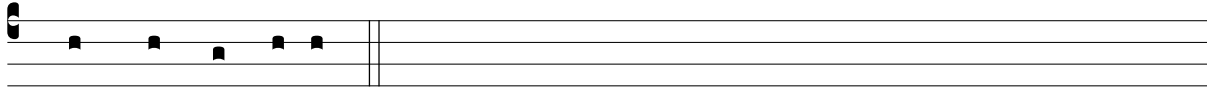


The celebrant sings:



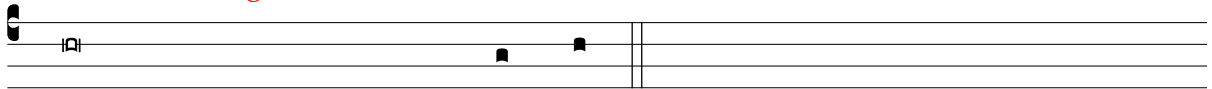
Blessed be the name of the Lord.

All reply:



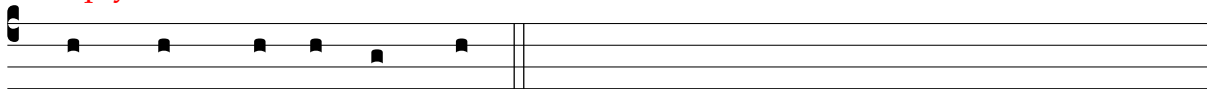
Now and for ev-er.

The celebrant sings:



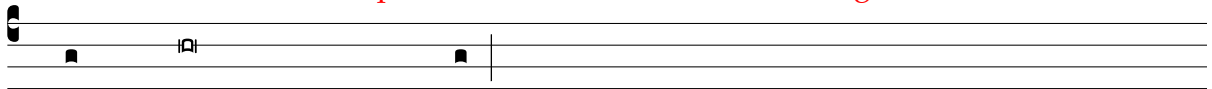
Our help is in the name of the Lord.

All reply:



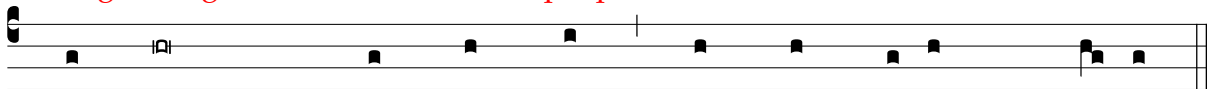
Who made heav-en and earth.

The celebrant receives the pastoral staff, if he uses it, and sings:



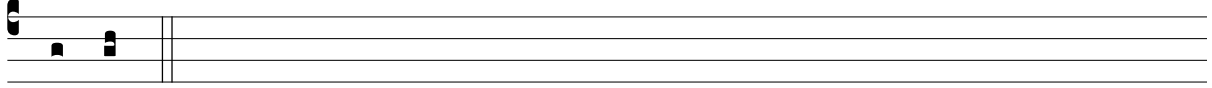
May almighty God bless you,

Making the Sign of the Cross over the people three times, he adds:



the Father, † and the Son, † and the Ho-ly † Spir-it.

All:



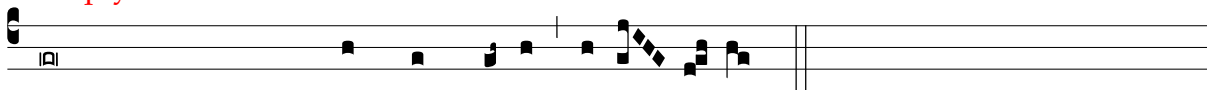
A-men.

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings:



Go forth, the Mass is en-ded, al-le-lu-ia, al-le- lu-ia,

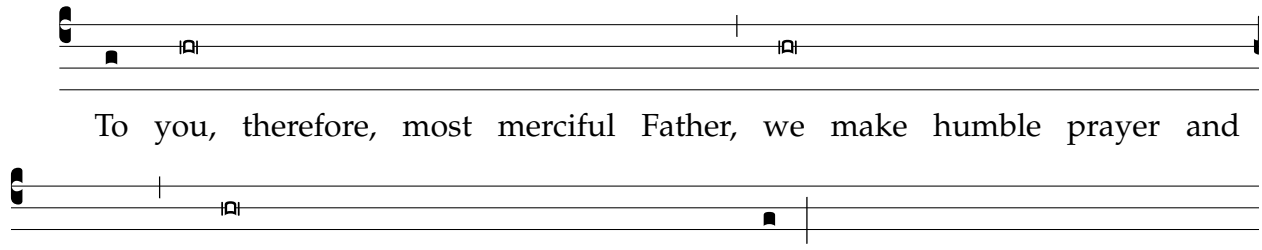
All reply:



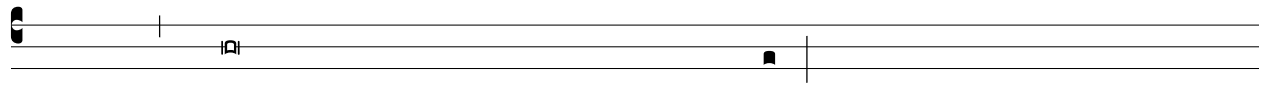
Thanks be to God, al-le-lu-ia, al-le- lu-ia,

This practice is observed throughout the Octave of Easter.

EUCCHARISTIC PRAYER I  
or THE ROMAN CANON  
The Priest, with hands extended, sings:

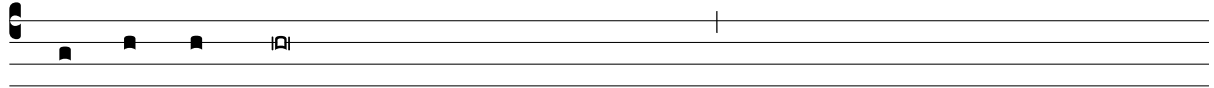


To you, therefore, most merciful Father, we make humble prayer and



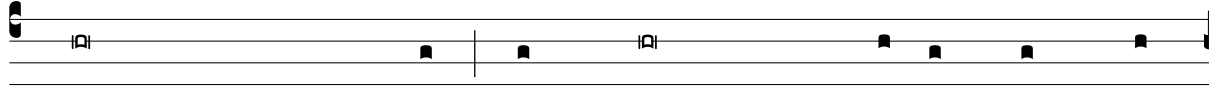
petition through Jesus Christ, your Son, our Lord:

He joins his hands together and makes the Sign of the Cross once over the bread and chalice together, singing:  
(one of the concelebrants)

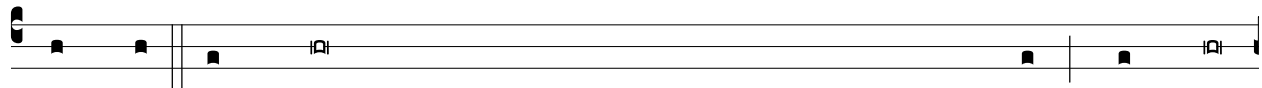


Re-mem-ber, Lord, your servants N. and N.

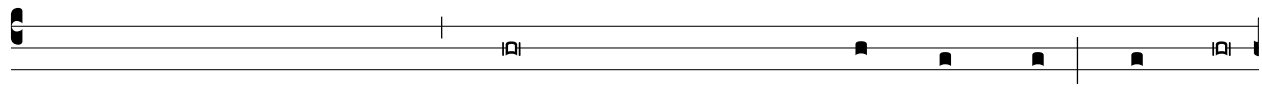
The Priest joins his hands and prays briefly for those whom he intends to pray.  
Then, with hands extended, he continues:



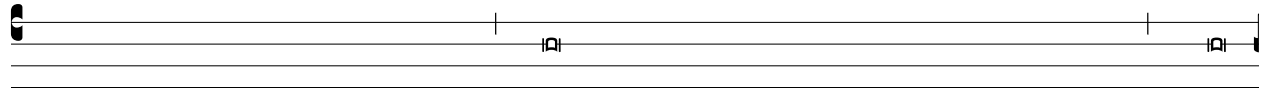
and all gathered here, whose faith and de-votion are known



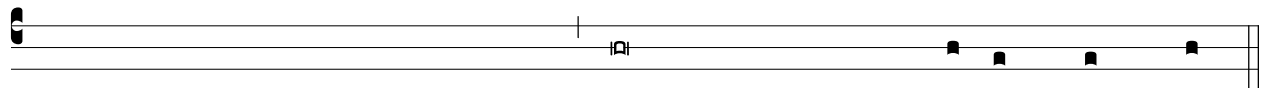
to you. For them, we offer you this sacrifice of praise or they



offer it for themselves and all who are dear to them: for the



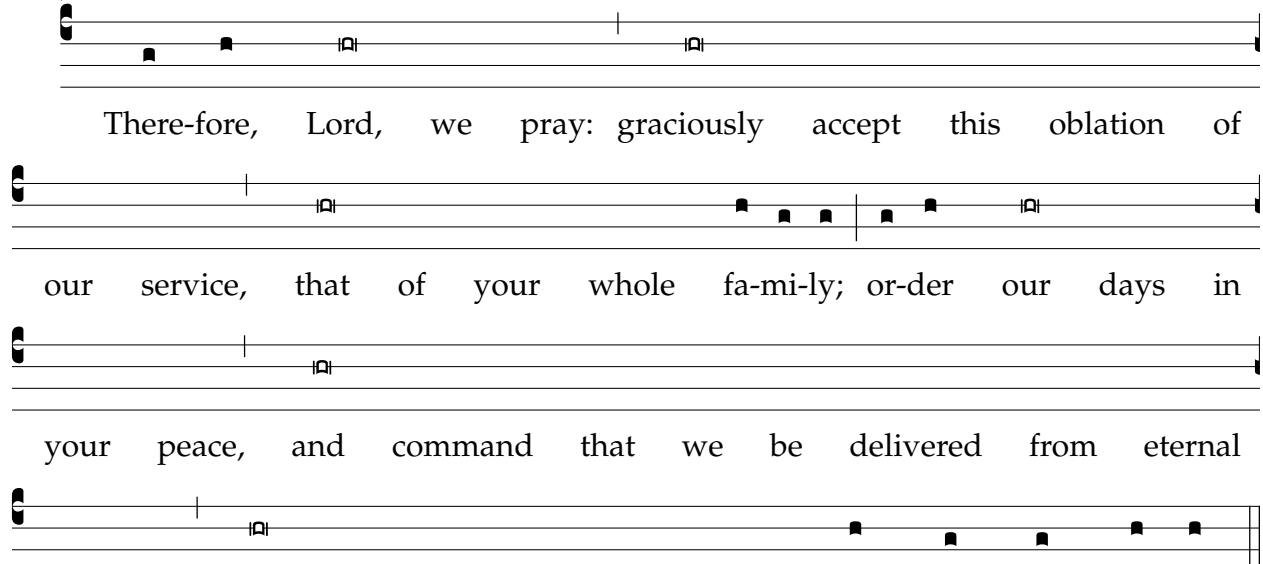
redemption of their souls, in hope of health and well-being, and



paying their homage to you, the eternal God, liv-ing and true.

(Another of the concelebrants) (proper formulas, pp. 000-000)

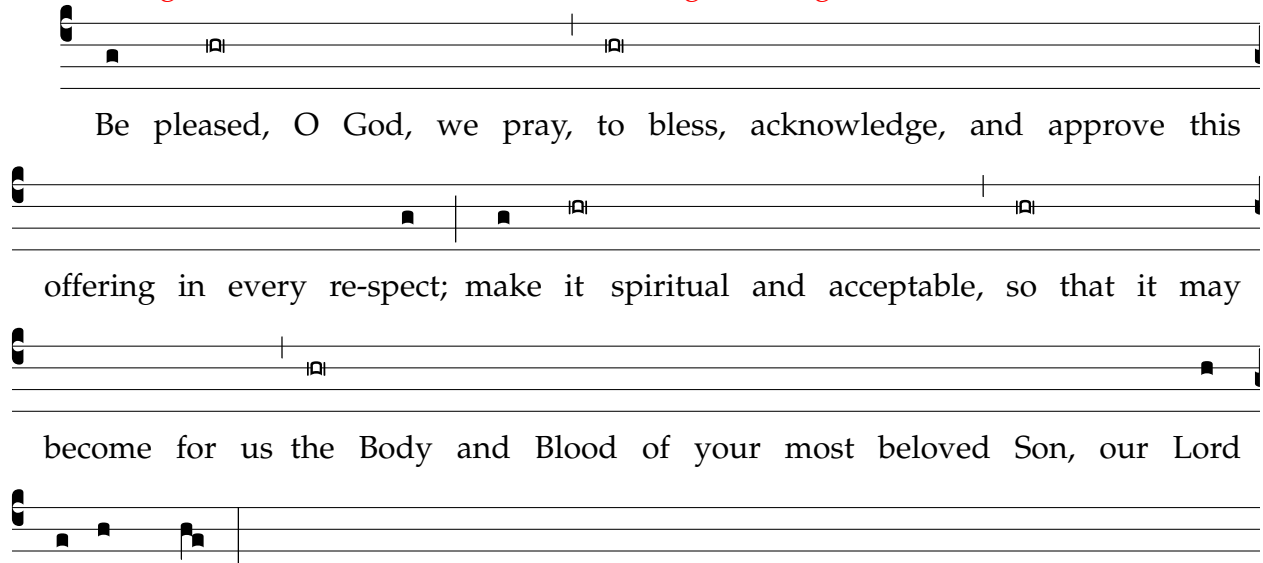
With hands extended, the Principal Celebrant continues (proper formulas, pp. 000-000);



There-fore, Lord, we pray: graciously accept this oblation of  
our service, that of your whole fa-mi-ly; or-der our days in  
your peace, and command that we be delivered from eternal  
damnation and counted among the flock of those you have cho-sen.

(He joins his hands.)

Holding his hands extended over the offerings, he sings:



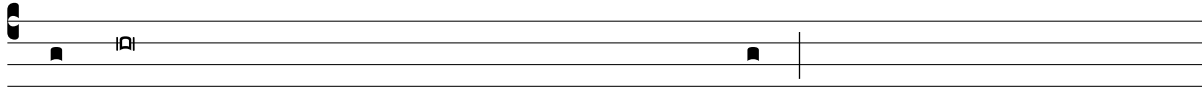
Be pleased, O God, we pray, to bless, acknowledge, and approve this  
offering in every re-spect; make it spiritual and acceptable, so that it may  
become for us the Body and Blood of your most beloved Son, our Lord  
Je-sus Christ.

He joins his hands.





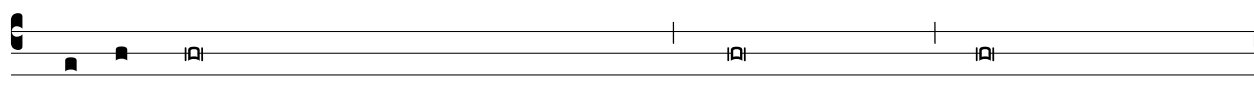
On the day before he was to suf-fer,  
The Priest takes the bread, and, holding it slightly raised above the altar, continues:



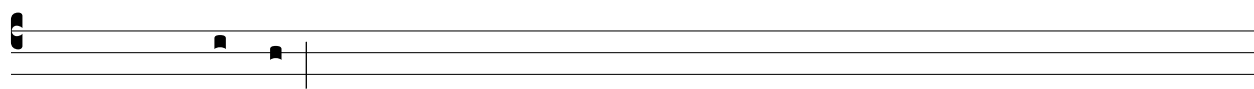
he took bread into his holy and venerable hands,  
He raises his eyes.



and with eyes raised to heaven to you, O God, his almighty Fa-ther,

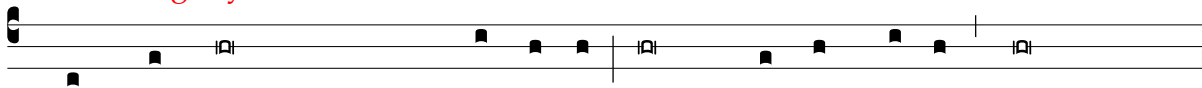


giv-ing you thanks, he said the blessing, broke the bread and gave it to his

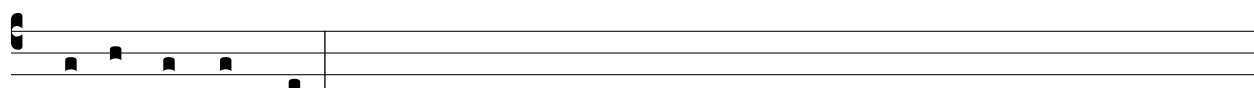


disciples, say-ing:

He bows slightly.



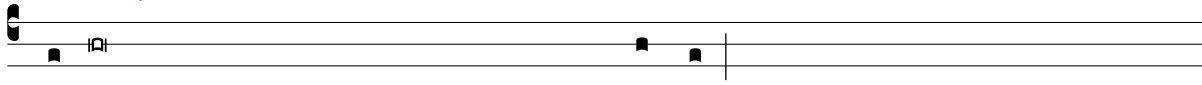
Take this, all of you, and eat of it, for this is my Bod-y, which will be



giv-en up for you.

He shows the consecrated host to the people, places it again on the paten, and genu-flects in adoration.

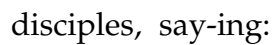
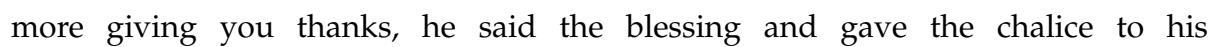
After this, he continues:



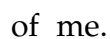
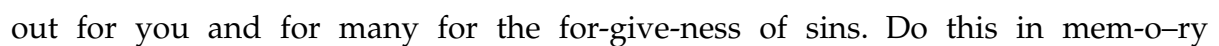
In a similar way, when supper was end-ed,  
He takes the chalice and, holding it slightly raised above the altar, continues:



he took this precious chalice in his holy and venerable hands, and once



He bows slightly.



The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

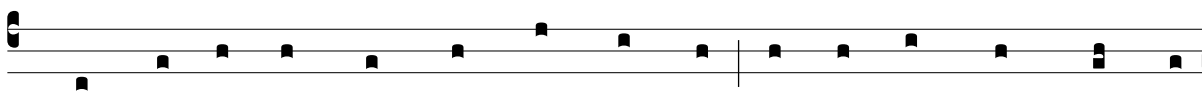
Then he sings:



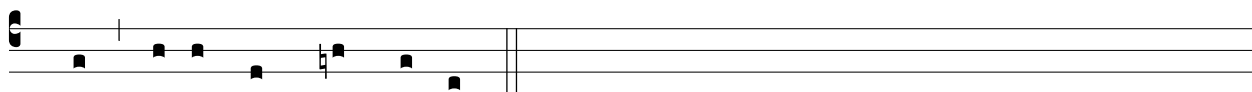
And the people continue, acclaiming:



Or:



When we eat this Bread and drink this Cup, we pro-claim your Death, O

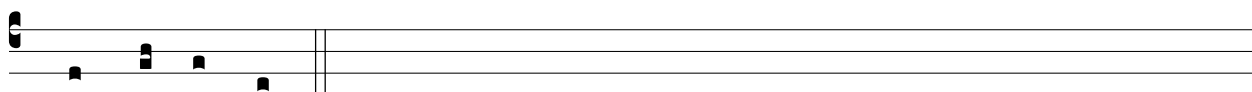


Lord, un-til you come a-gain.

Or:

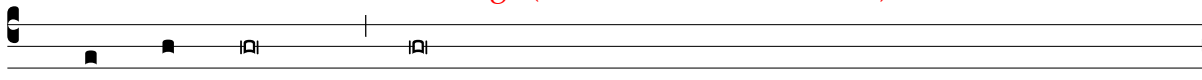


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you



have set us free.

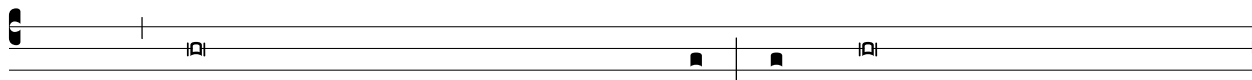
Then he, with hands extended, sings (one of the concelebrants):



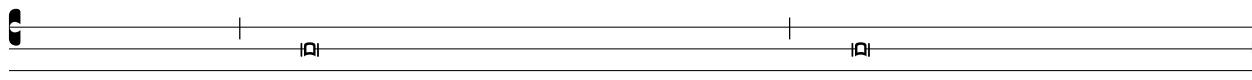
There-fore, O Lord, as we celebrate the memorial of the blessed



Passion, the Resurrection from the dead, and the glorious Ascension into



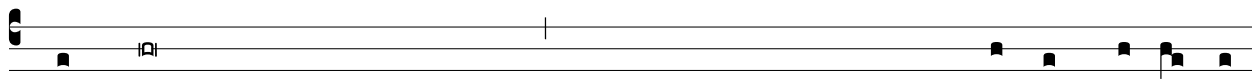
heaven of Christ, your Son, our Lord, we, you servants and your



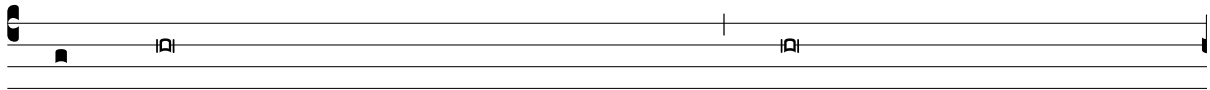
holy people, offer to your glorious majesty from the gifts that you



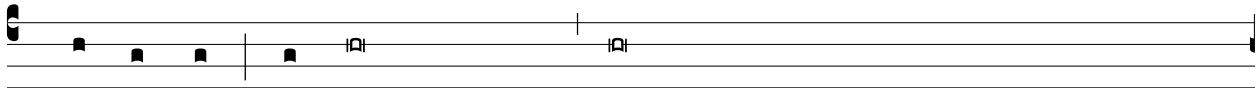
have giv-en us, this pure victim, this holy victim, this spotless vic-tim,



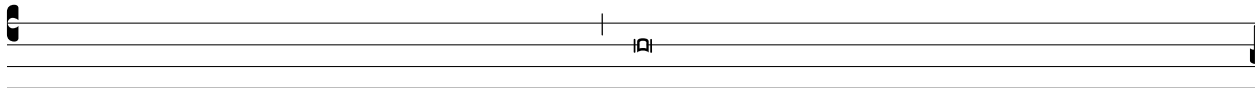
the holy Bread of eternal life and the Chalice of ever-last-ing sal-va-tion.



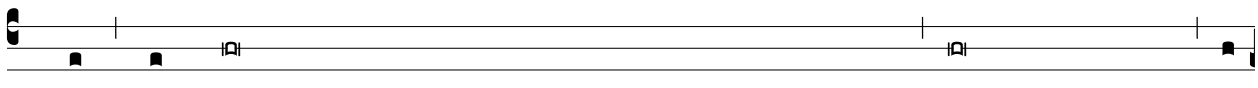
Be pleased to look upon these offerings with a serene and kindly



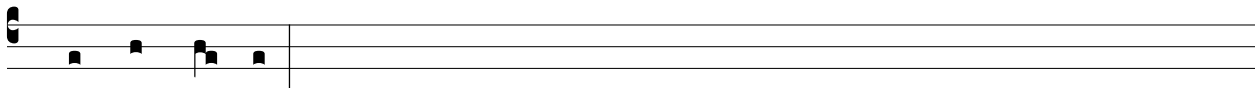
coun-te-nance, and to accept them, as once you were pleased to accept the



gifts of your servant Abel the just, the sacrifice of Abraham, our father in



faith, and the offering of your high priest Melchizedek, a holy sacrifice, a

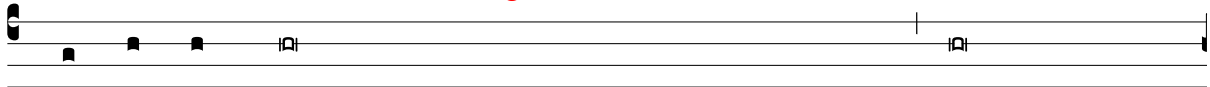


spot-less vic-tim.

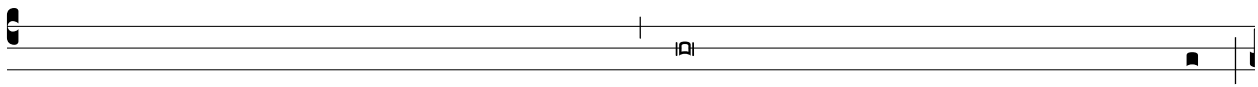
*Bowing, with hands joined, he continues:*

*(He joins his hands.)*

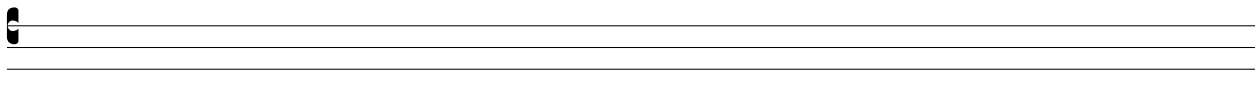
*With hands extended, the Priest sings (one of the concelebrants):*



Re-mem-ber also, Lord, your servants N. and N., who have gone

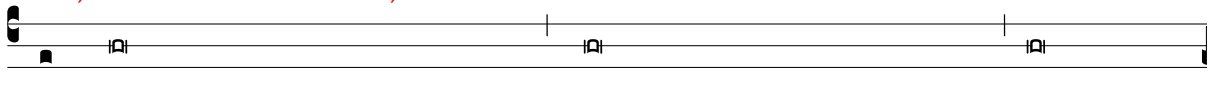


before us with the sign of faith and rest in the sleep of peace.

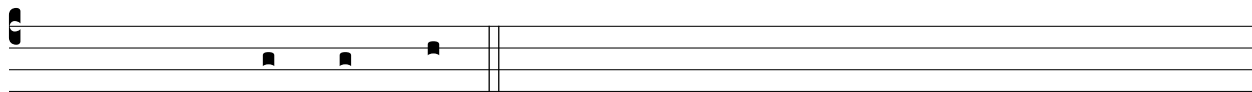


*He joins his hands and prays briefly for those who have died and for whom he intends to pray.*

*Then, with hands extended, he continues:*



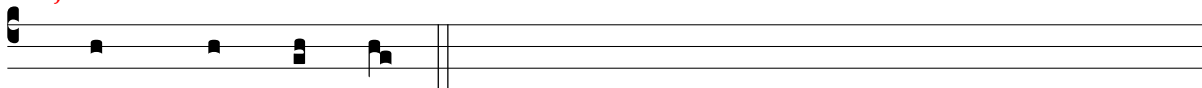
Grant them, O Lord, we pray, and all who sleep in Christ, a place of



refreshment, light and peace.

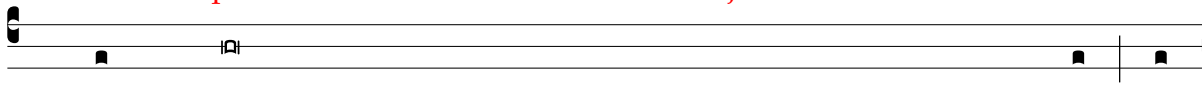
(Another of the concelebrants)

He strikes his breast with  
his right hand, singing:  
He joins his hands.

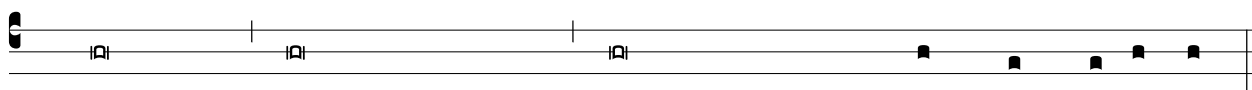


through Christ our Lord.

And the Principal Celebrant continues, with hands joined:

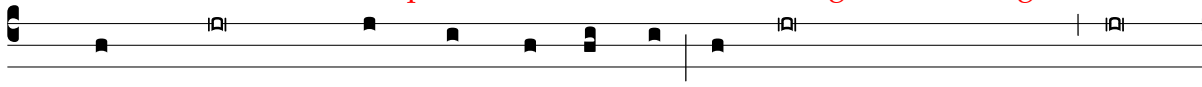


Through whom you continue to make all these good things, O Lord; you



sanctify them, fill them with life, bless them, and be-stow them up-on us

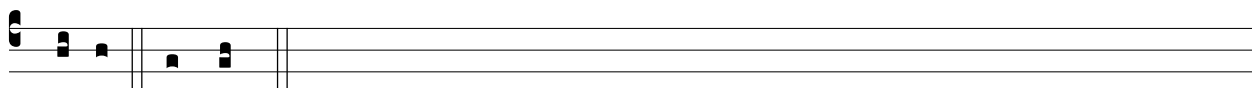
He takes the chalice and the paten with the host and raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and

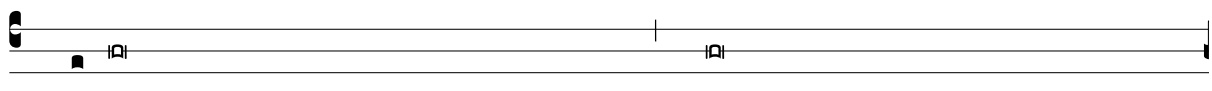


ev-er. A-men.

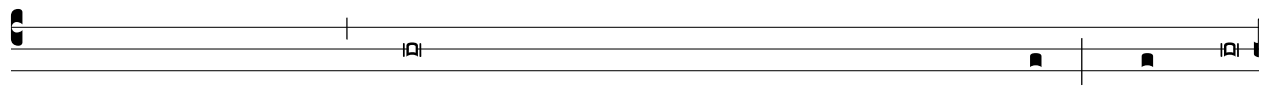
Then follows the Communion Rite, p. 000.

PROPER FORMS OF THE COMMUNICANTES AND HANC IGITUR

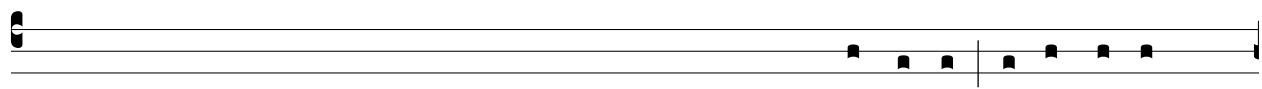
On the Nativity of the Lord and throughout the Octave



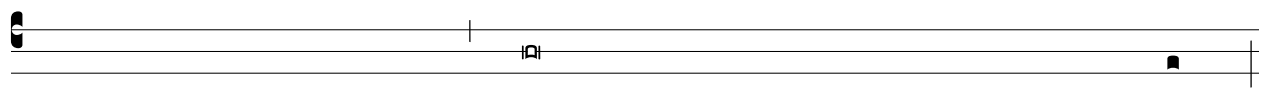
Cel-ebrating the most sacred night on which blessed Mary the  
*day*



immaculate Virgin brought forth the Savior for this world, and in

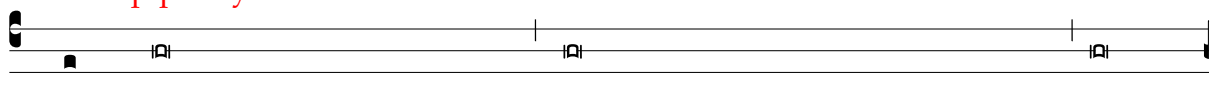


communion with those whose memory we ven-er-ate, es-pe-cial-ly the

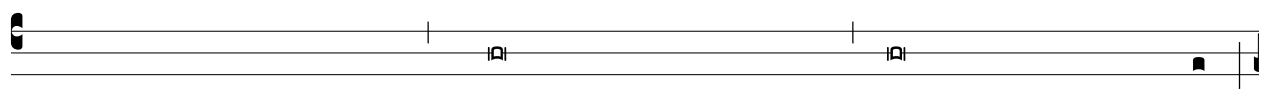


glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

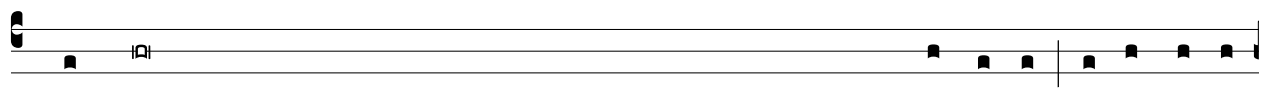
### On the Epiphany of the Lord



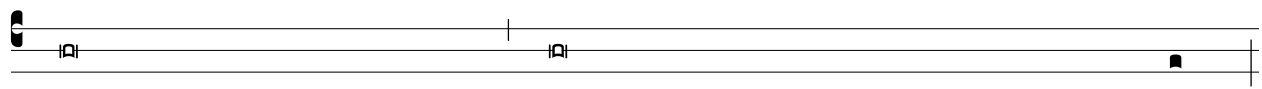
Cel-ebrating the most sacred day on which your Only Begotten Son, eternal



with you in your glory, appeared in a human body, tru-ly sharing our flesh,

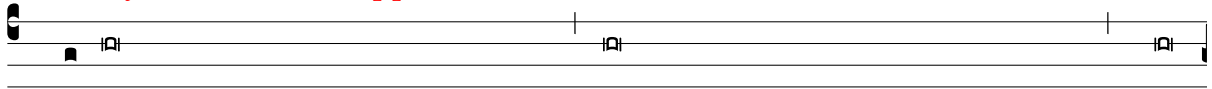


and in communion with those whose memory we ven-er-ate, es-pe-cial-ly

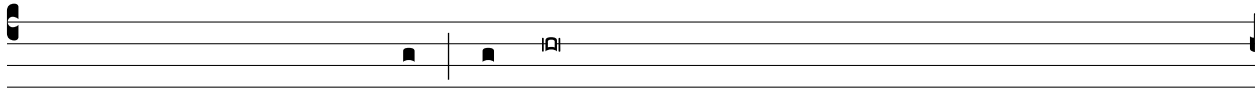


the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

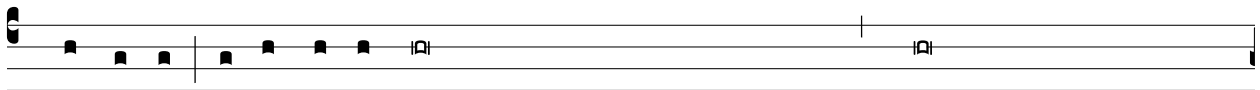
## Thursday of the Lord's Supper



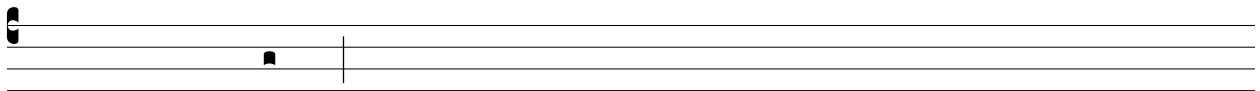
Cel-e-brating the most sacred day on which our Lord Jesus Christ was



handed over for our sake, and in communion with those whose memory we

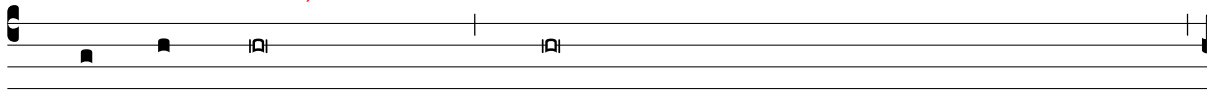


ven-er-ate, es-pe-cial-ly the glorious ever-Virgin Mary, Mother of our God and

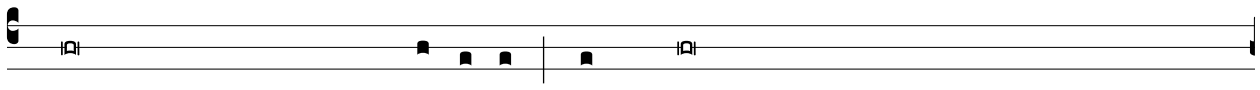


Lord, Jesus Christ, †

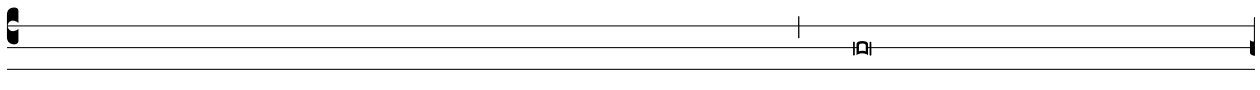
## With hands extended, the Priest continues:



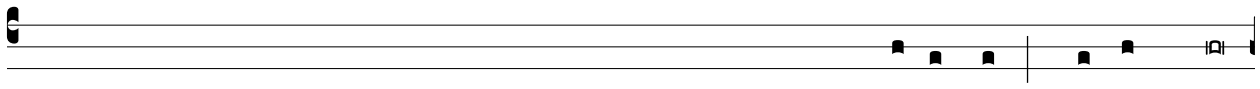
There-fore, Lord, we pray: graciously accept this oblation of our service,



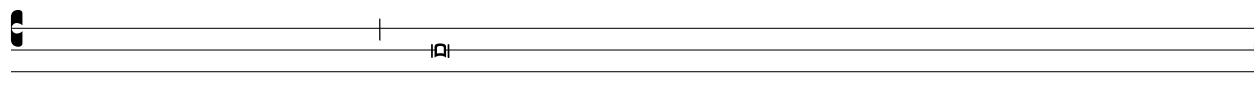
that of your whole fa-mi-ly, which we make to you as we observe



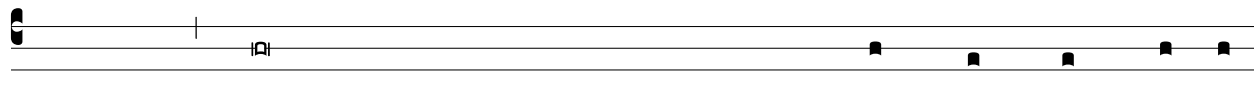
the day on which our Lord Jesus Christ handed on the mysteries



of his Body and Blood for his disciples to cel-e-brate; or-der our

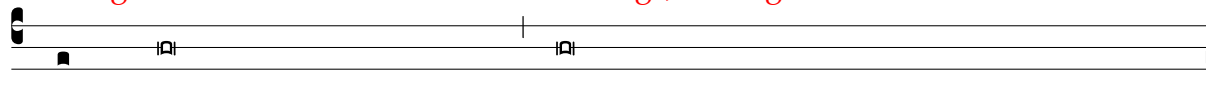


days in your peace, and command that we be delivered from eternal

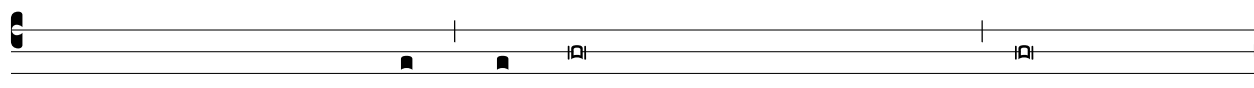


damnation and counted among the flock of those you have cho-sen.

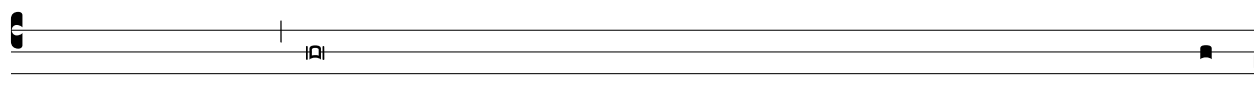
Holding his hands extended over the offerings, he sings:



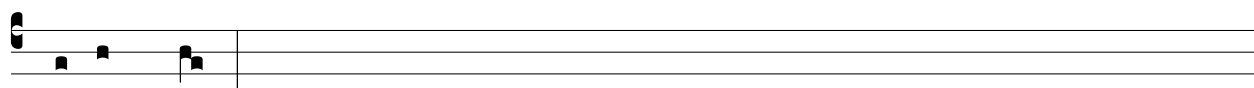
Be pleased, O God, we pray, to bless, acknowledge, and approve this



offering in every re-spect; make it spiritual and acceptable, so that it may

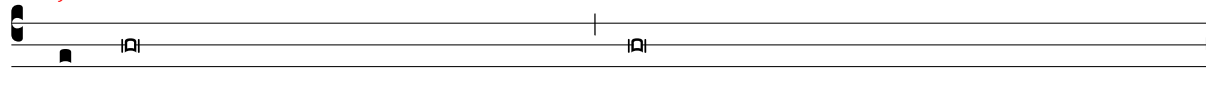


become for us the Body and Blood of your most beloved Son, our Lord

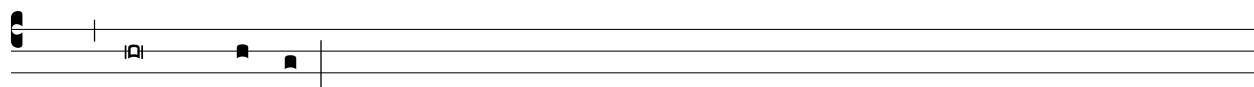


Je-sus Christ.

He joins his hands.



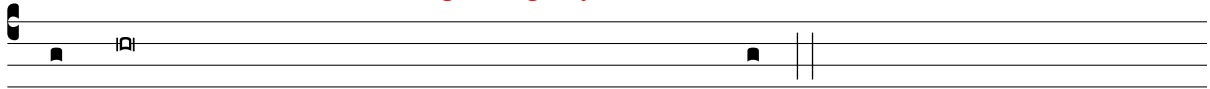
On the day before he was to suffer for our salvation and the salvation of



all, that is, to-day,



He takes the bread and, holding it slightly raised above the altar, continues:

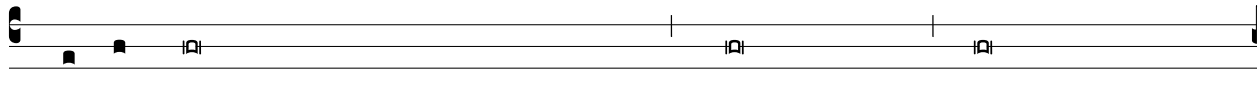


he took bread into his holy and venerable hands,

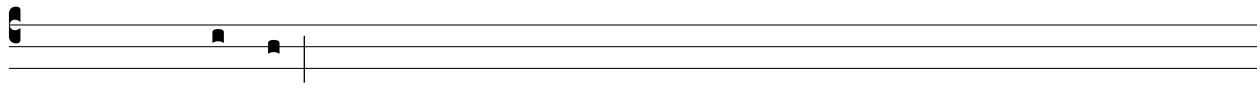
He raises his eyes.



and with eyes raised to heaven to you, O God, his almighty Fa-ther,

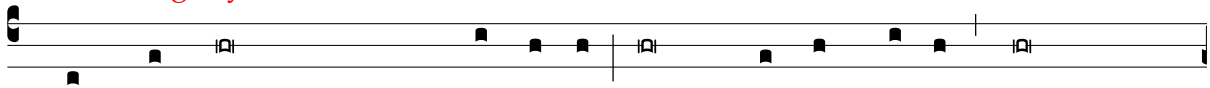


giv-ing you thanks, he said the blessing, broke the bread and gave it to his

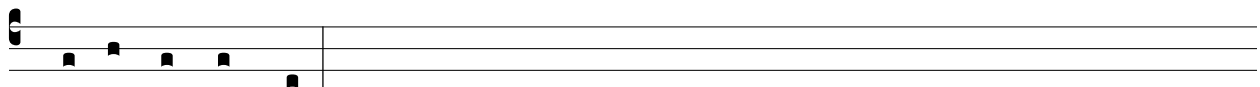


disciples, say-ing:

He bows slightly.



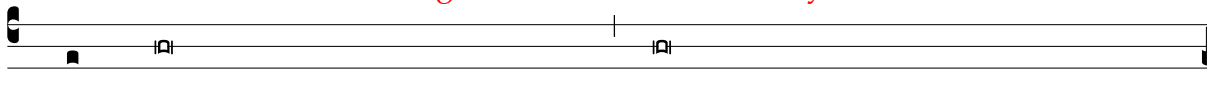
Take this, all of you, and eat of it, for this is my Bod-y, which will be



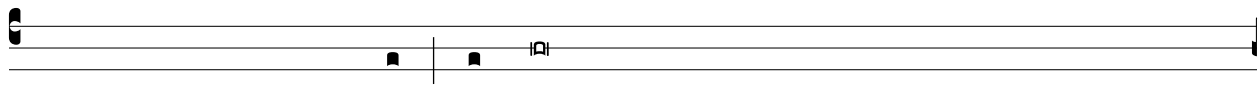
giv-en up for you.

He shows the consecrated host to the people, places it again on the paten, and genu-flects in adoration.

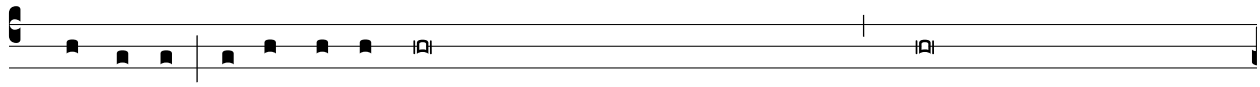
From the Mass of the Easter Vigil until the Second Sunday of Easter

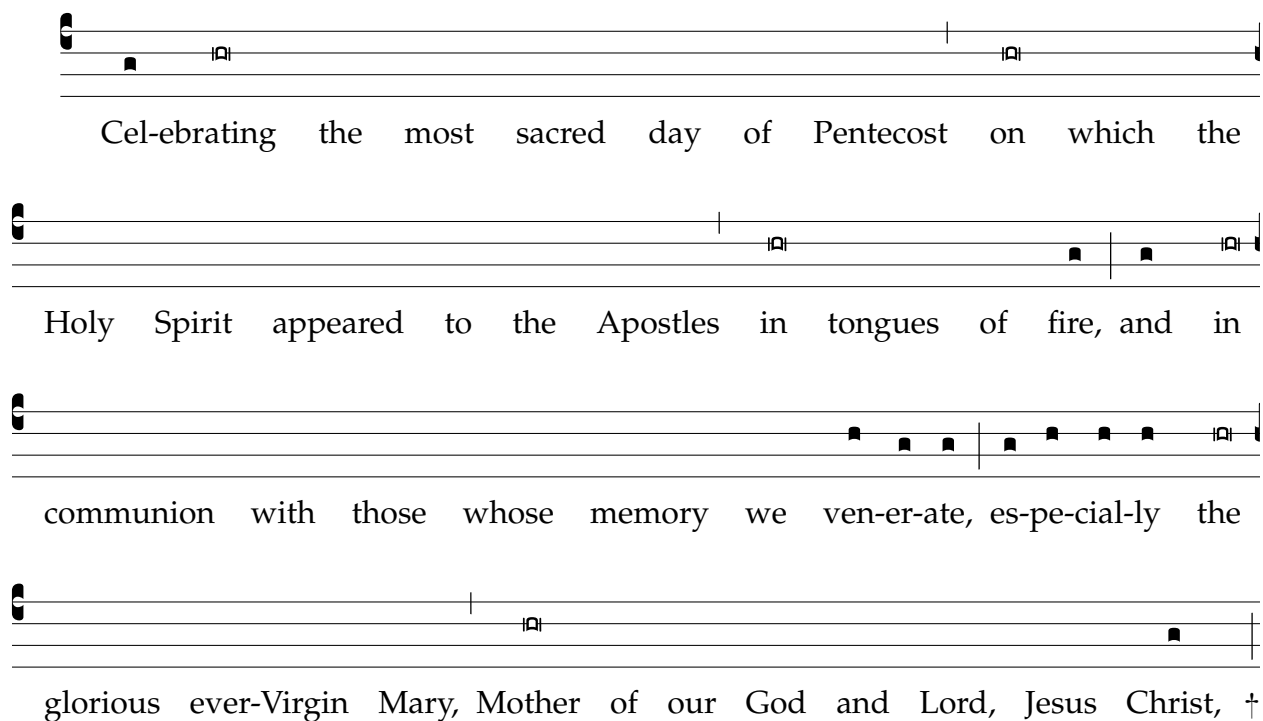


Cel-ebrating the most sacred night of the Resurrection of our Lord  
*day*



Jesus Christ in the flesh, and in communion with those whose memory we



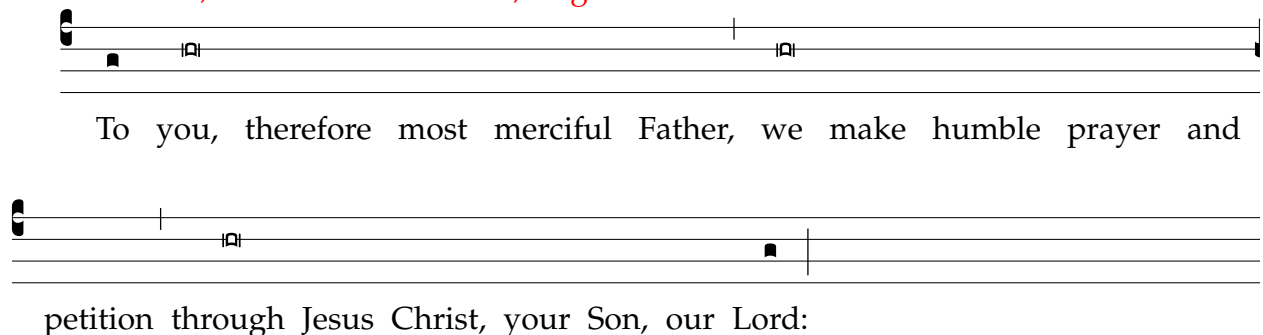


Cel-ebrating the most sacred day of Pentecost on which the  
 Holy Spirit appeared to the Apostles in tongues of fire, and in  
 communion with those whose memory we ven-er-ate, es-pe-cial-ly the  
 glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

# EUCCHARISTIC PRAYER I or THE ROMAN CANON

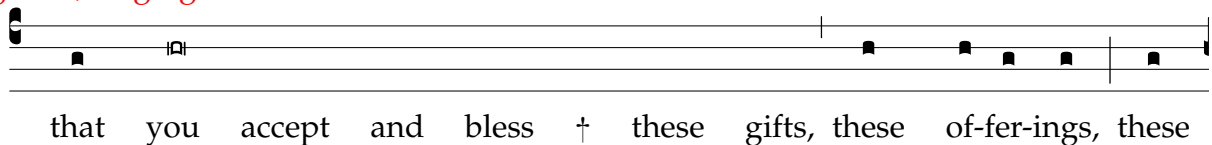
(Solemn Tone)

The Priest, with hands extended, sings:



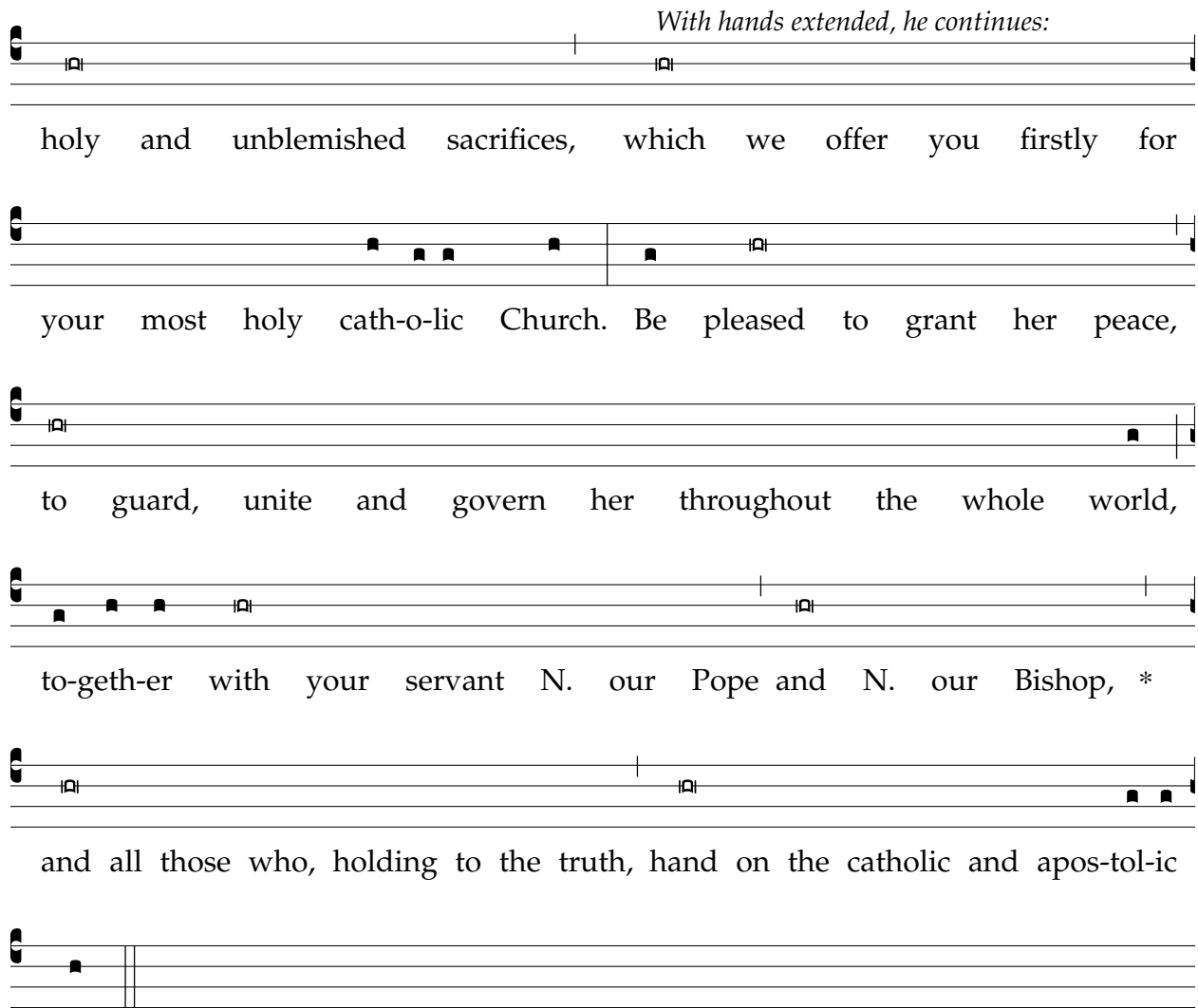
To you, therefore most merciful Father, we make humble prayer and  
 petition through Jesus Christ, your Son, our Lord:

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, singing:



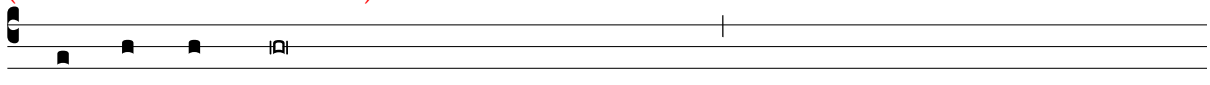
that you accept and bless † these gifts, these of-fer-ings, these

*With hands extended, he continues:*



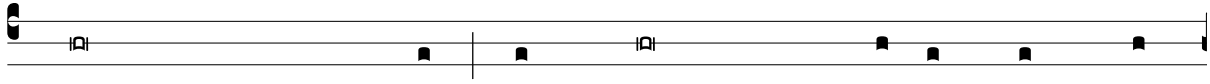
holy and unblemished sacrifices, which we offer you firstly for  
your most holy cath-o-lic Church. Be pleased to grant her peace,  
to guard, unite and govern her throughout the whole world,  
to-geth-er with your servant N. our Pope and N. our Bishop, \*  
and all those who, holding to the truth, hand on the catholic and apos-tol-ic  
faith.

*(One of the concelebrants)*



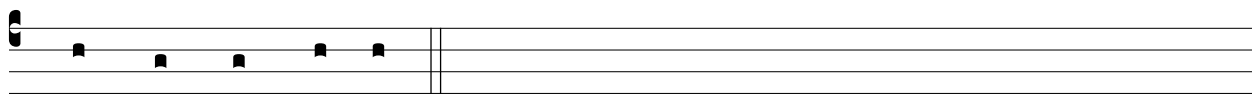
Re-mem-ber, Lord, your servants N., and N.

*The Priest joins his hand and prays briefly for those for whom he intends to pray.  
Then with hands extended, he continues:*



and all gathered here, whose faith and de-vo-tion are known

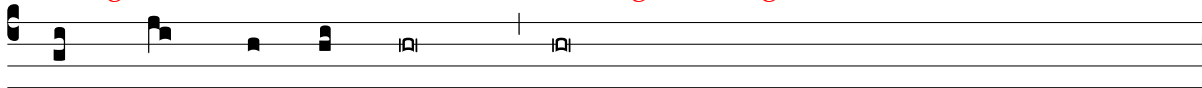




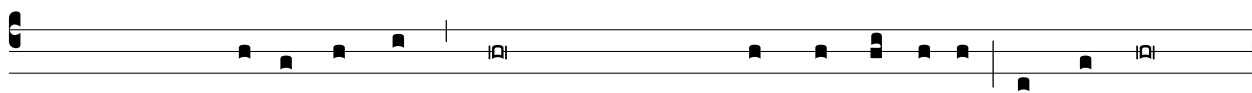
those you have cho-sen.

(He joins his hands.)

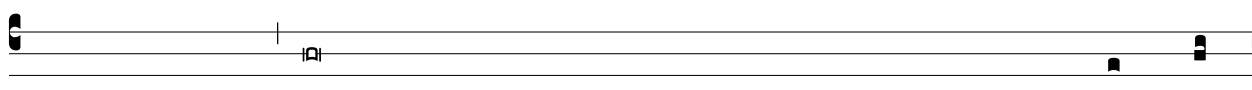
Holding his hands extended over the offerings, he sings:



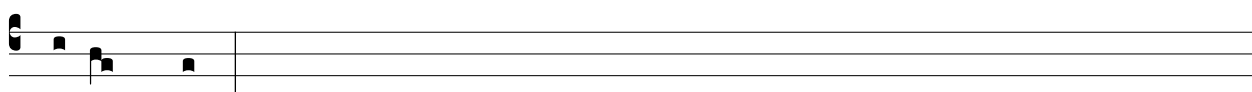
Be pleased, O God, we pray, to bless, acknowledge, and approve this



offering in ev'-ry re-spect; make it spiritual and ac-cept-a-ble, so that it may

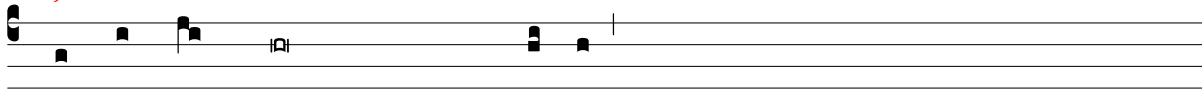


become for us the Body and Blood of your most beloved Son, our Lord,



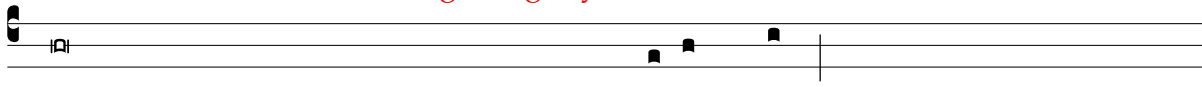
Je-sus Christ.

He joins his hands.



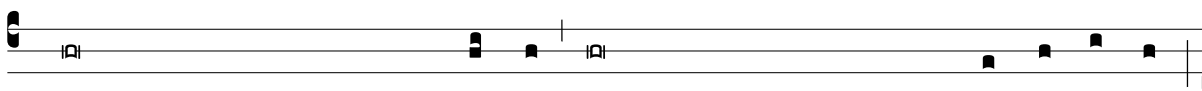
On the day before he was to suf-fer,

He takes the bread and, holding it slightly raised above the altar, continues:

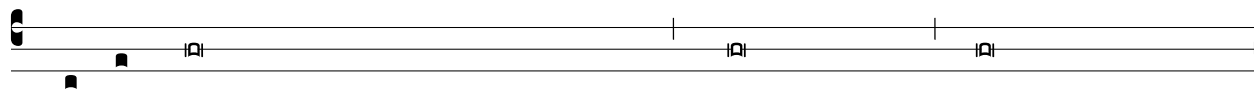


he took bread into his holy and vener-a-ble hands,

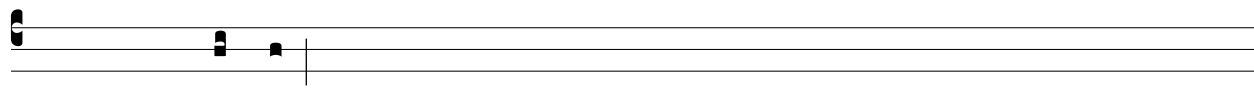
He raises his eyes.



and with eyes raised to heav-en to you, O God, his al-might-y Fa-ther,



giv-ing you thanks, he said the blessing, broke the bread and gave it to his

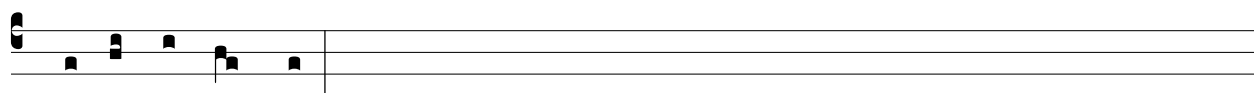


disciples, say-ing:

He bows slightly.



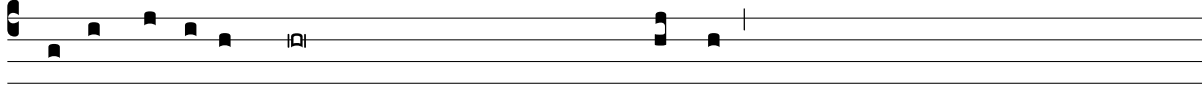
Take this, all of you, and eat of it, for this is my Bod-y, which will be



giv-en up for you.

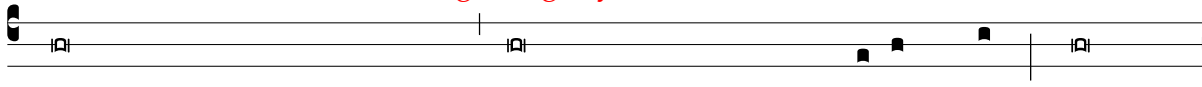
He shows the consecrated host to the people, places it again on the paten, and genu-flects in adoration.

After this he continues:

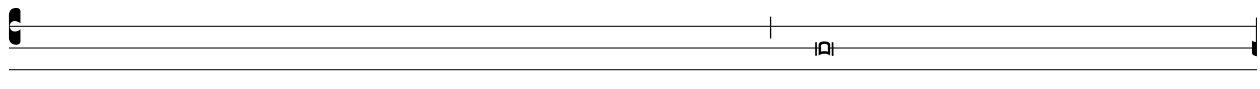


In a sim-i-lar way, when supper was end-ed,

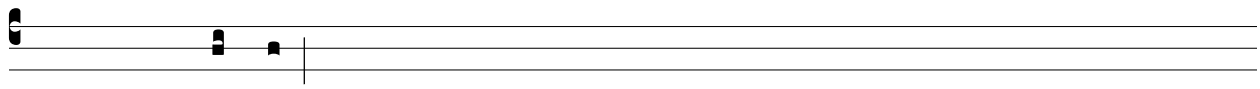
He takes the chalice and, holding it slightly raised above the altar, continues:



he took this precious chalice in his holy and vener-a-ble hands, and once

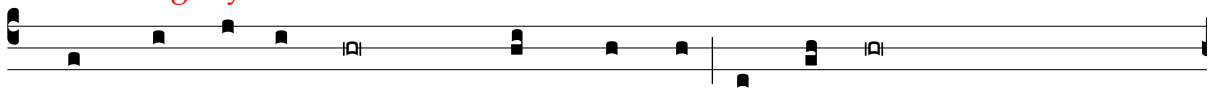


more giving you thanks, he said the blessing and gave the chalice to his

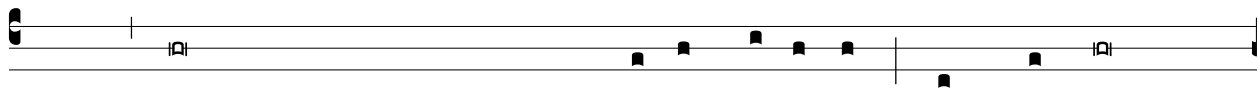


disciples, say-ing:

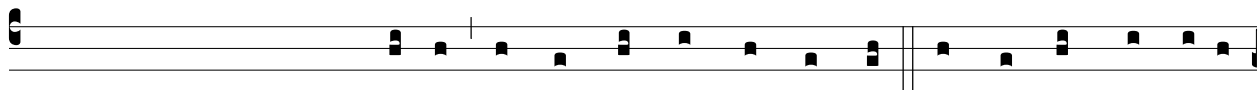
He bows slightly.



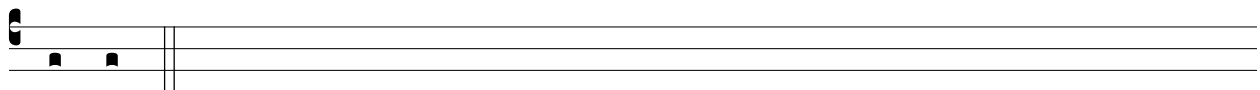
Take this, all of you, and drink from it, for this is the chalice of my



Blood, the Blood of the new and e-ter-nal cov-e-nant, which will be poured



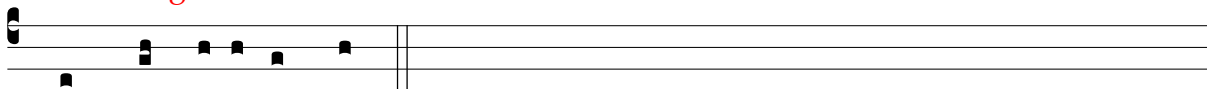
out for you and for man-y for the for-give-ness of sins. Do this in mem-o-ry



of me.

The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

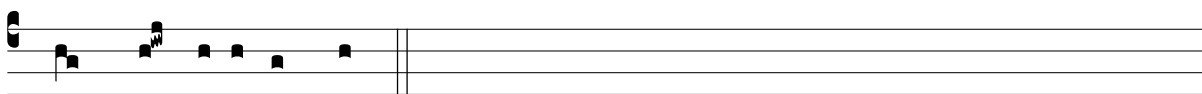
Then he sings:



The mys-ter-y of faith.

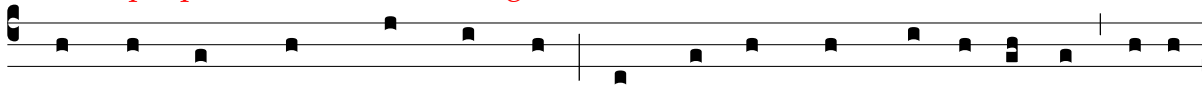
Or:



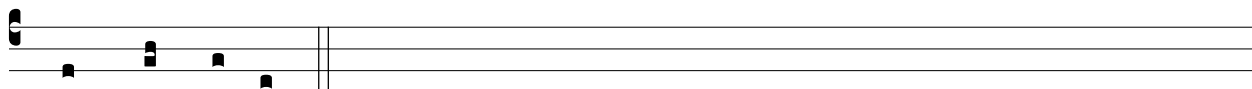


The mys-ter-y of faith.

And the people continue, acclaiming:

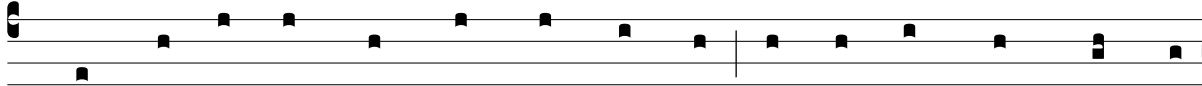


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til

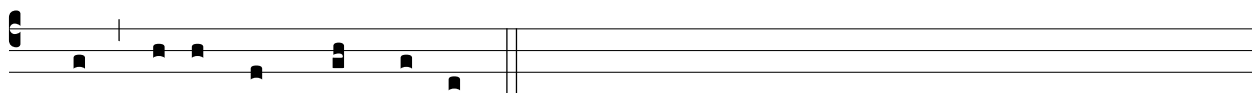


you come a-gain.

Or.

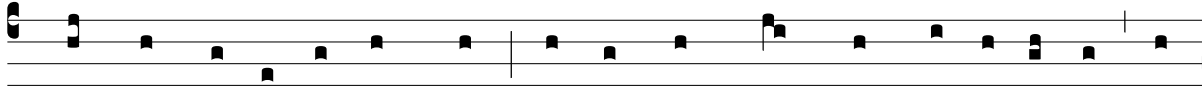


When we eat this Bread and drink the Cup, we pro-claim your Death, O

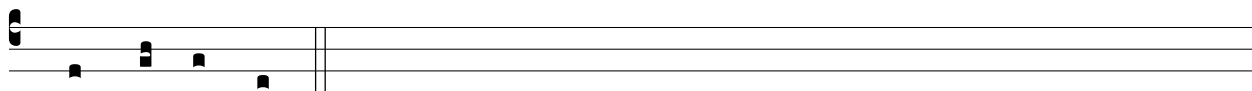


Lord, un-til you come a-gain.

Or:

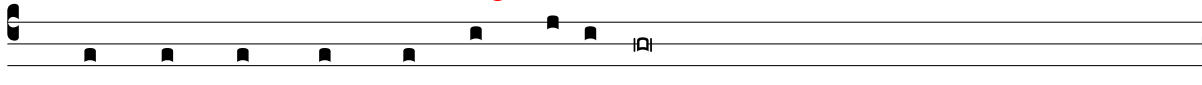


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you

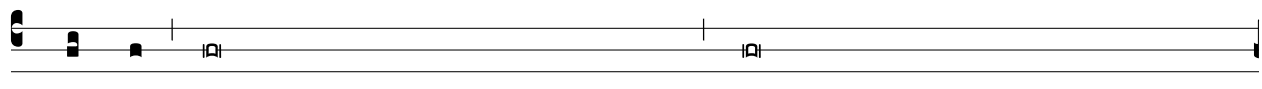


have set us free.

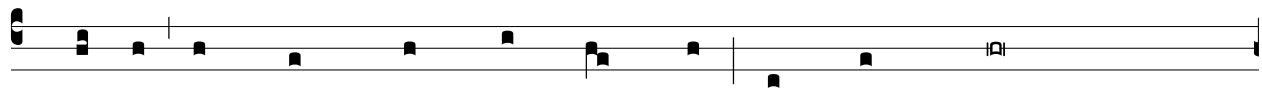
Then he, with hands extended, sings (or one of the concelebrants):



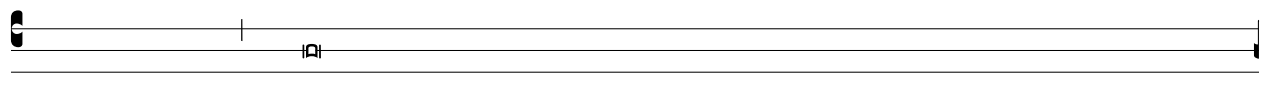
There-fore, O Lord, as we cel-e-brate the memorial of the blessed



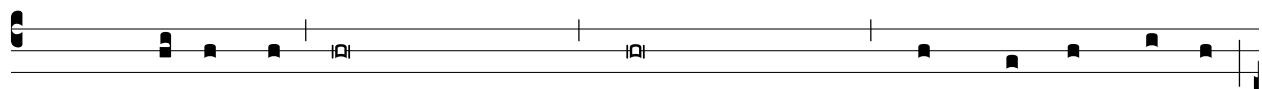
Pas-sion, the Resurrection from the dead, and the glorious Ascension into



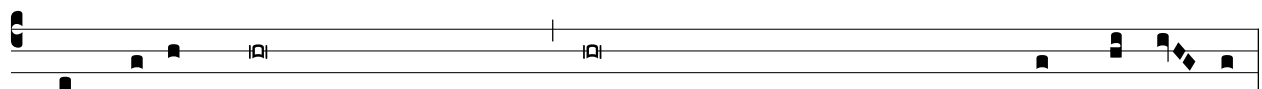
heav-en of Christ, your Son, our Lord, we, your servants and your



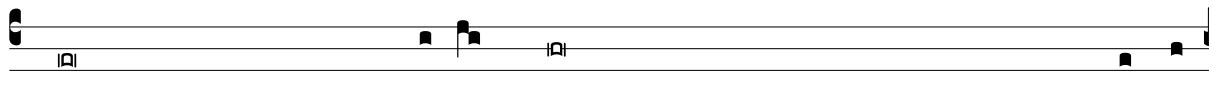
holy people, offer to your glorious majesty from the gifts that you



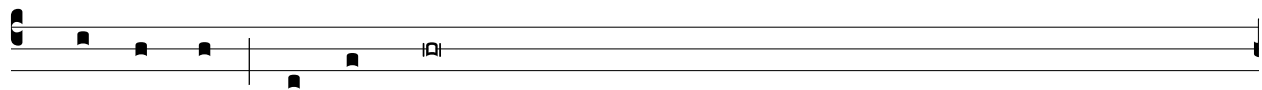
have giv-en us, this pure victim, this holy victim, this spot-less vic-tim,



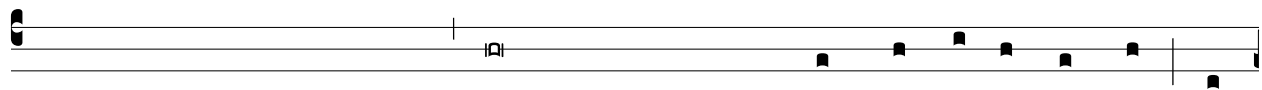
the ho-ly Bread of eternal life and the Chalice of everlast-ing sal-va-tion.



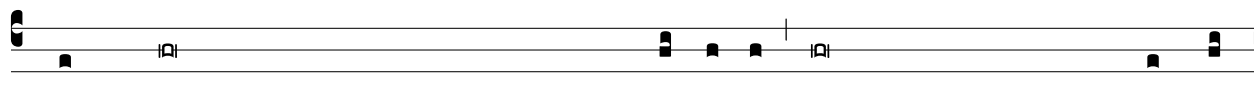
Be pleased to look up-on these of-fer-ings with serene and kind-ly



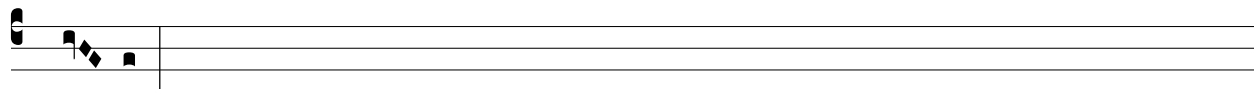
coun-te-nance, and to accept them, as you were pleased to accept the gifts of



your servant Abel the just, the sacrifice of Abra-ham, our fa-ther in faith, and

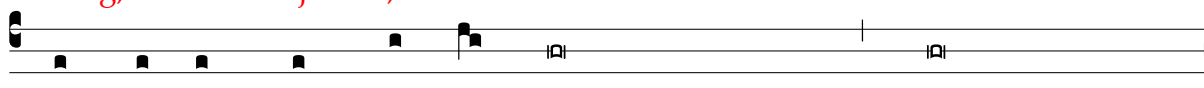


the offering of your high priest Mel-chiz-e-dek, a holy sacrifice, a spot-less

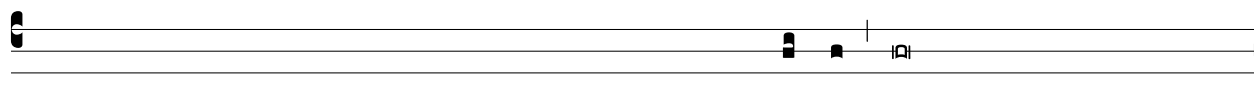


vic-tim.

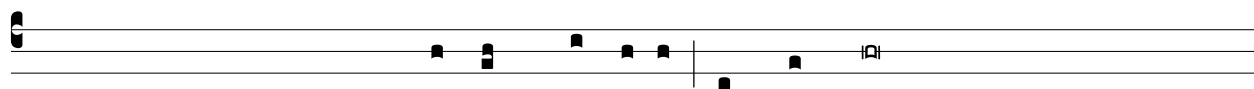
*Bowing, with hands joined, he continues:*



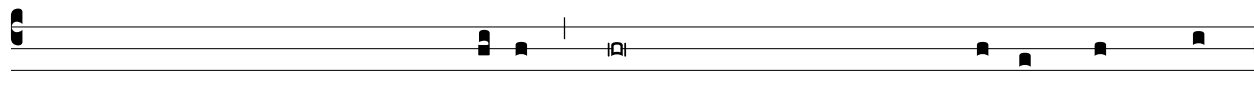
In hum-ble prayer we ask you, almighty God, command that these



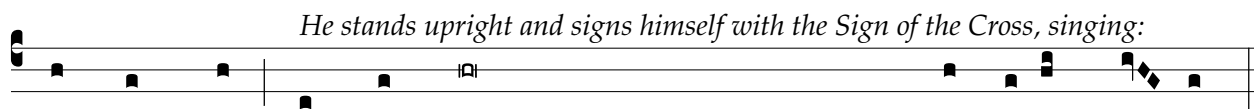
gifts be borne by the hands of your holy An-gel to your altar on high



in the sight of your di-vine maj-es-ty, so that all of us, who through



this participation at the al-tar receive the most holy Bo-dy and Blood

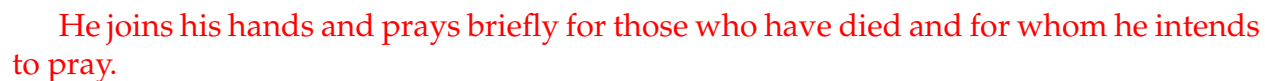
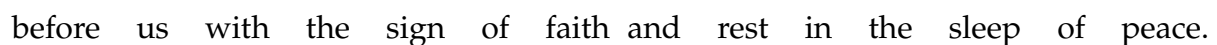


*He stands upright and signs himself with the Sign of the Cross, singing:*

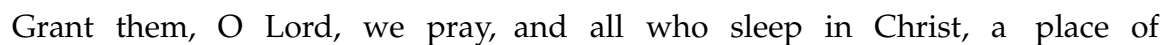
of your Son, may be filled with every grace and heav-en-ly bless-ing.

*(He joins his hands.)*

*With hands extended, the Priest sings (one of the concelebrants):*



Then, with hands extended, he continues:



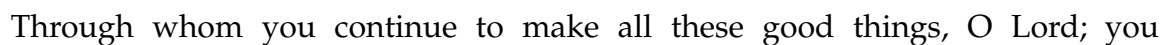
(Another of the concelebrants)

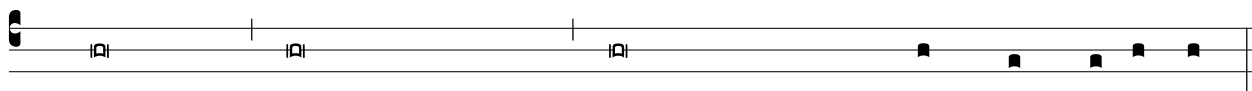
He strikes his breast with his right hand, singing:

He joins his hands.



And the Principal Celebrant continues, with hands joined:





sanctify them, fill them with life, bless them, and be-stow them up-on us

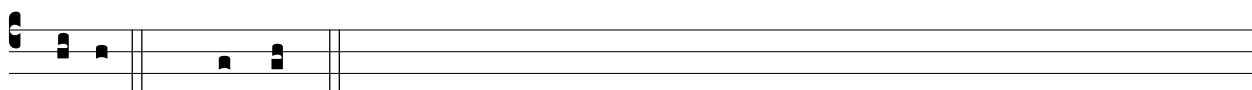
He takes the chalice and the paten with the host and raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and

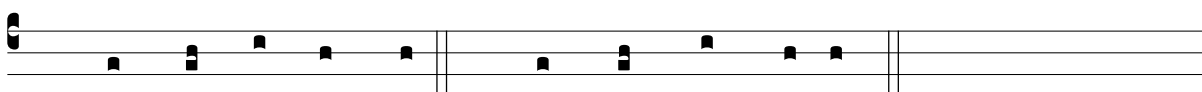


ev-er. *R.* A-men.

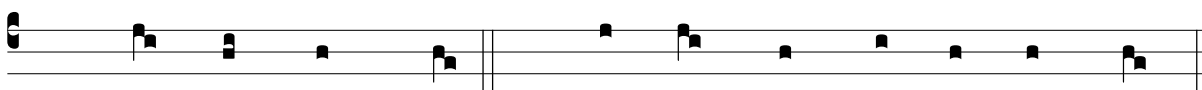
Then follows the Communion Rite, p. 000.

## EUCCHARISTIC PRAYER II

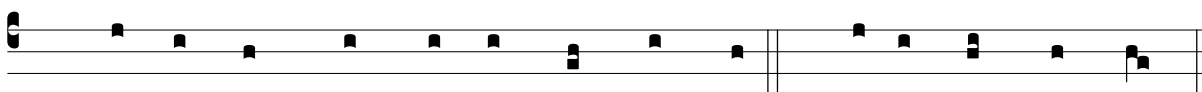
Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.



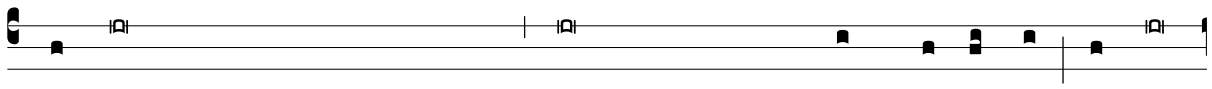
*V.* The Lord be with you. *R.* And with your spir-it.



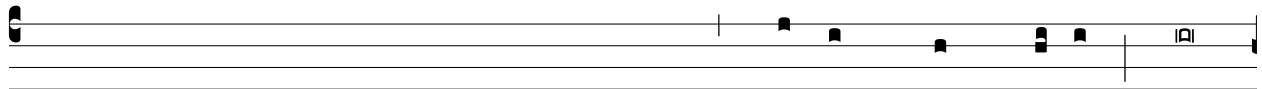
*V.* Lift up your hearts. *R.* We lift them up to the Lord.



*V.* Let us give thanks to the Lord our God. *R.* It is right and just.



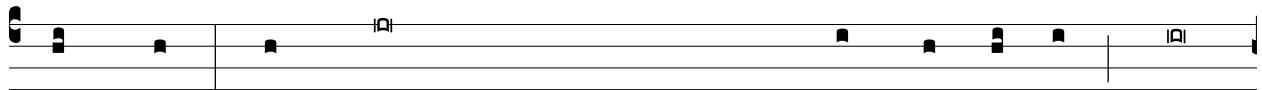
It is truly right and just, our duty and our sal-va-tion, al-ways



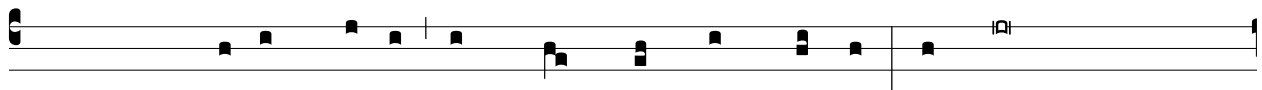
and everywhere to give you thanks, Fa-ther most ho-ly, through



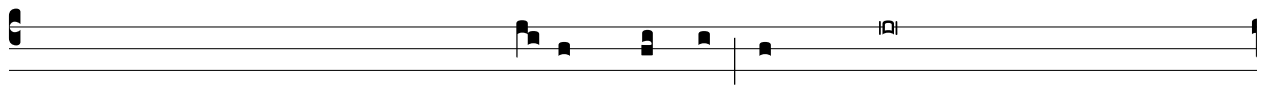
your beloved Son, Je-sus Christ, your Word through whom you made



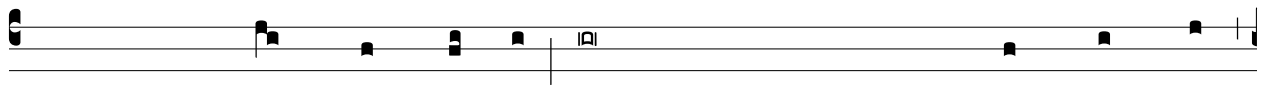
all things, whom you sent as our Savior and Re-deem-er, incarnate



by the Ho-ly Spir-it and born of the Vir-gin. Ful-filling your will



and gaining for you a ho-ly peo-ple, he stretched out his hands



as he en-dured his Pas-sion, so as to break the bonds of death



and manifest the res-ur-rec-tion. And so, with the Angels and all

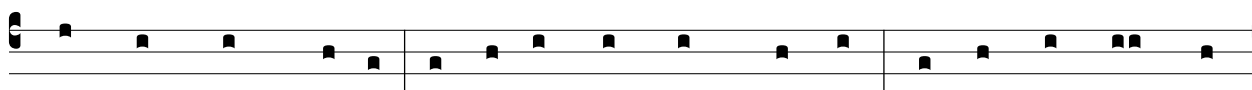


the Saints we declare your glo-ry, as with one voice we ac-claim:

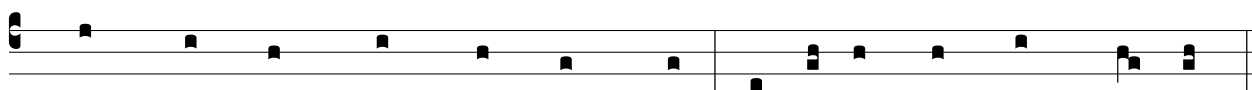
At the end of the Preface he joins his hands and concludes the Preface with the people, singing aloud:



Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are

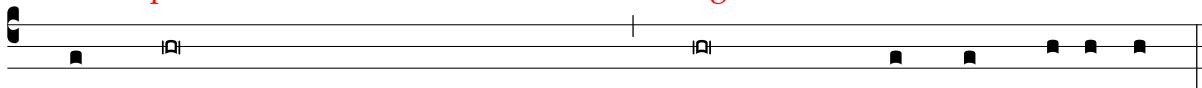


full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who



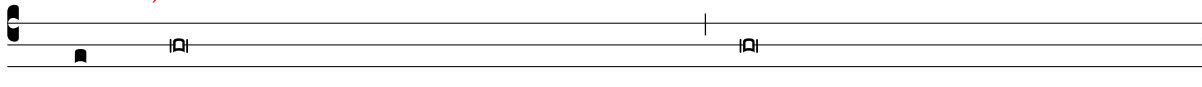
comes in the name of the Lord. Ho-san-na in the high-est.

The Principal Celebrant, with hands extended, sings:

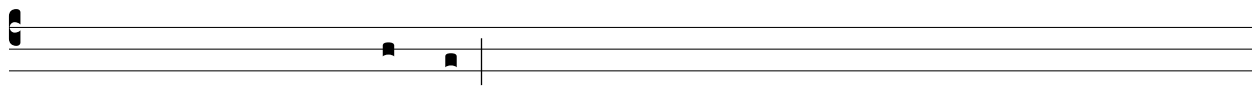


You are indeed Holy, O Lord, the fount of all ho-li-ness.

He joins his hands and, holding them extended over the offerings, sings (one of the concelebrants):



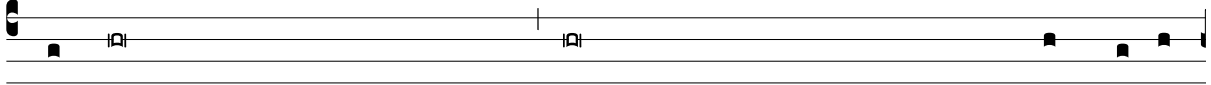
Make holy, therefore, these gifts, we pray, by sending down your Spirit



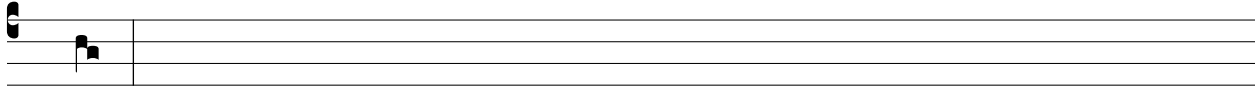
upon them like the dew-fall,

He joins his hands and makes the Sign of the Cross over the bread and the chalice

together, singing:

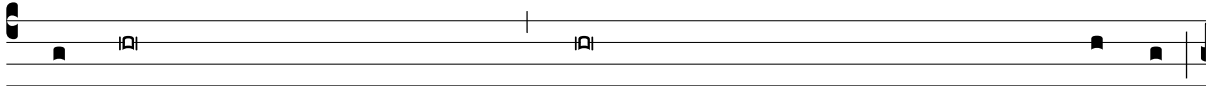


so that they may become for us the Body and † Blood of our Lord, Je-sus

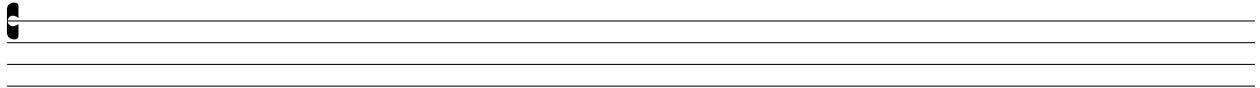


Christ.

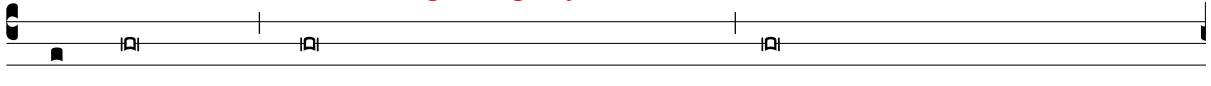
He joins his hands.



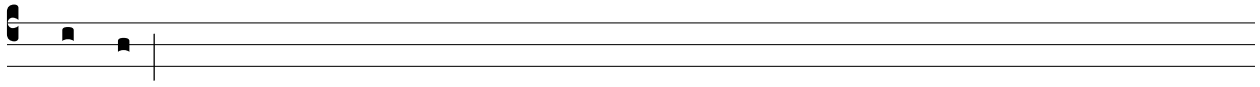
At the time he was betrayed and entered willingly into his Pas-sion



He take the bread and, holding it slightly raised above the altar, continues:

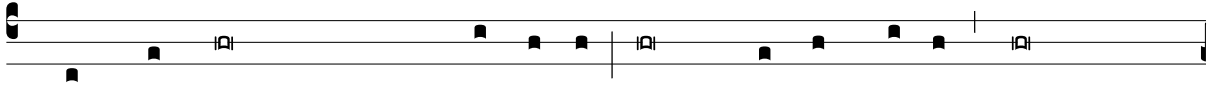


he took break and, giving thanks, broke it, and gave it to his disciples,

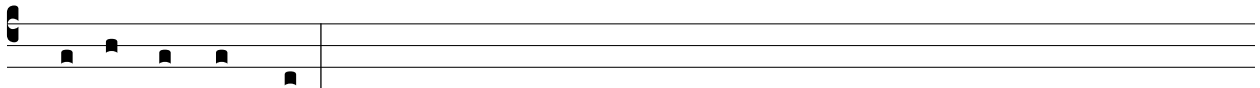


say-ing:

He bows slightly.



Take this, all of you, and eat of it, for this is my Bod-y, which will be

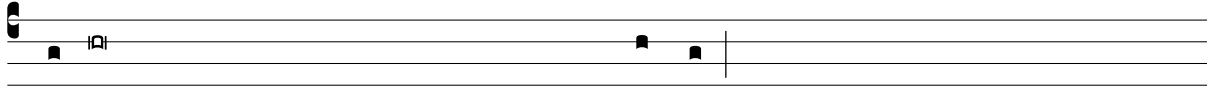


giv-en up for you.



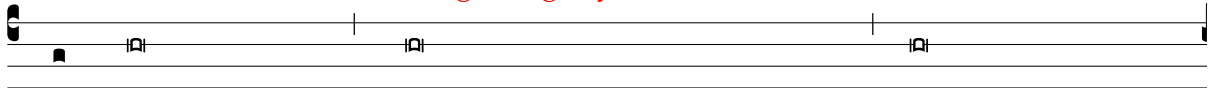
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

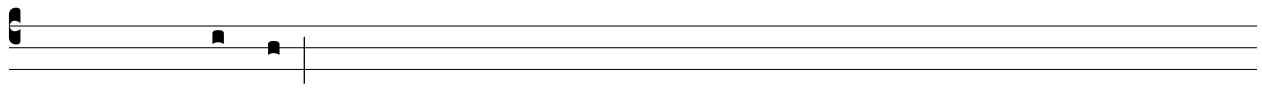


In a similar way, when supper was end-ed,

He takes the chalice and, holding it slightly raised above the altar, continues:

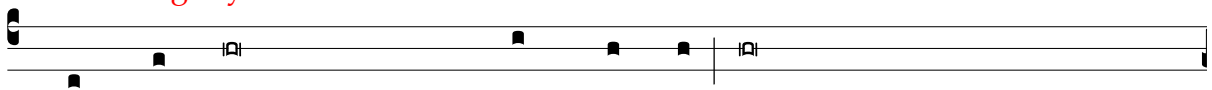


he took the chalice and, once more giving thanks, he gave it to his

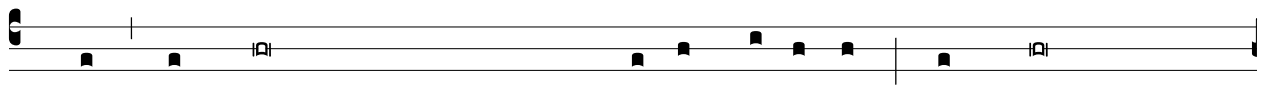


disciples, say-ing:

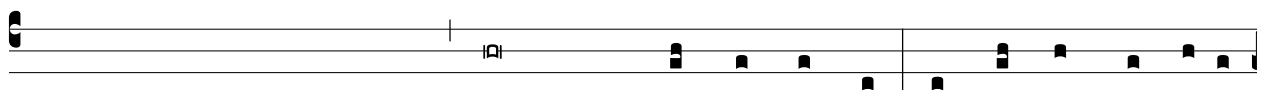
He bows slightly.



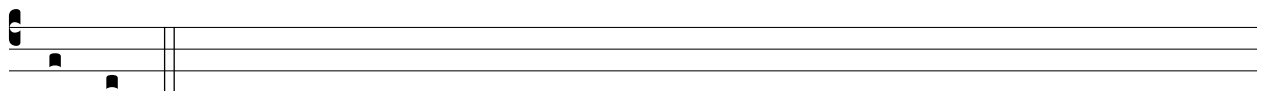
Take this, all of you, and drink from it, for this is the chalice of my



Blood, the Blood of the new and e-ter-nal cov-e-nant, which will be poured



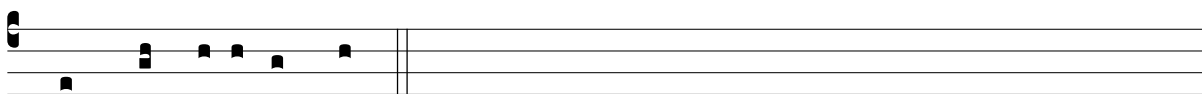
our for you and for many for the for-give-ness of sins. Do this in mem-o-ry



of me.

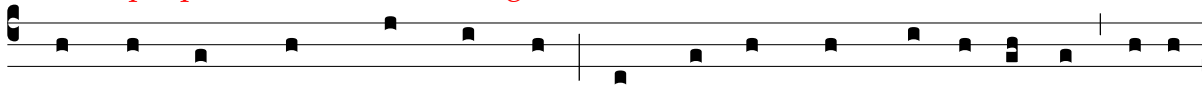
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:

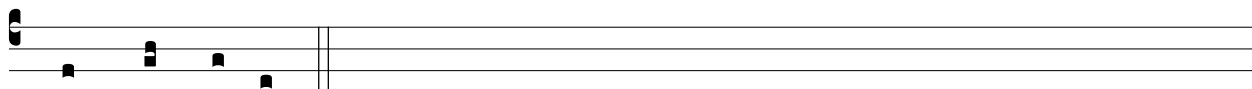


The mys-ter-y of faith.

And the people continue, acclaiming:

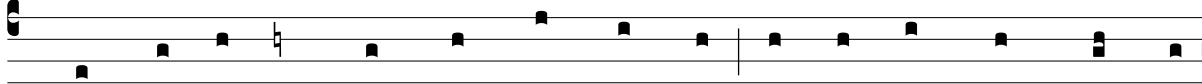


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til

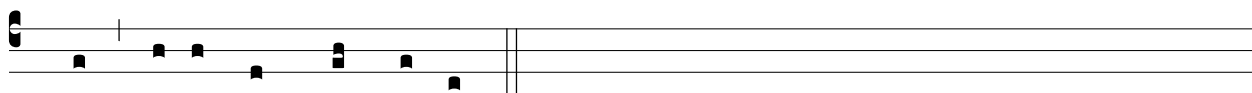


you come a-gain.

Or:

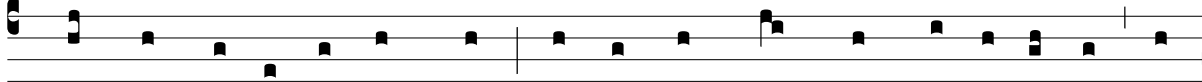


When we eat this Bread and drink this Cup, we pro-claim your Death, O

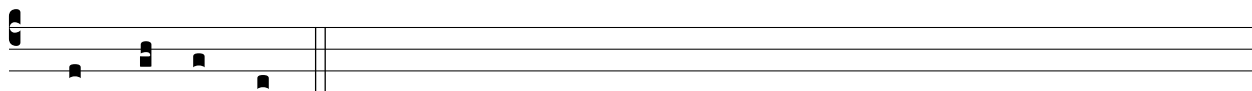


Lord, un-til you come a-gain.

Or:

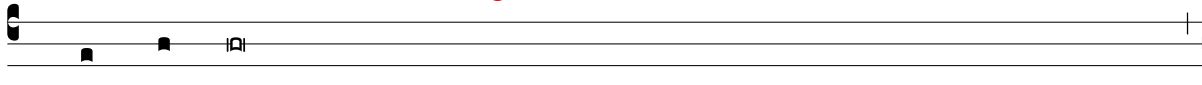


Save us, Sav-ior of the world, for by you Cross and Res-ur-rec-tion you

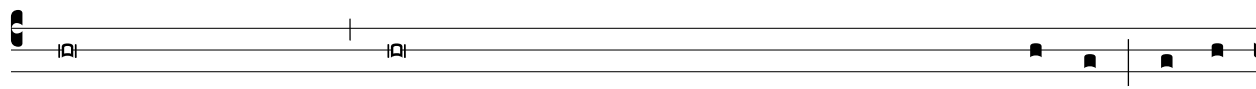


have set us free.

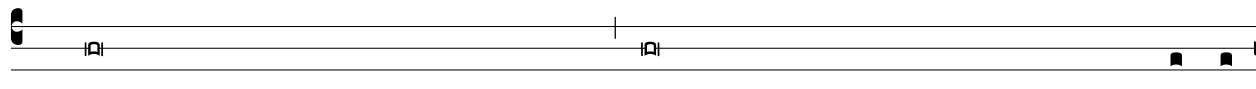
Then he, with hands extended, sings (one of the concelebrants):



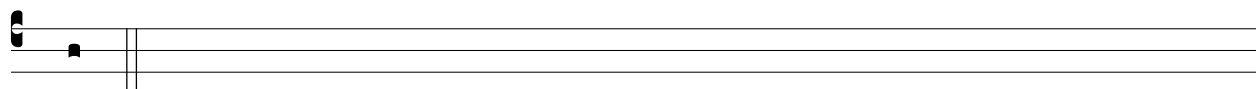
There-fore, as we celebrate the memorial of his Death and Resurrection,



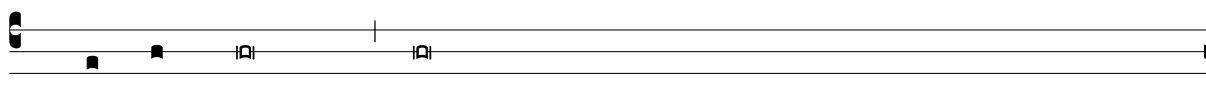
we offer you, Lord, the Bread of life and the Chalice of sal-va-tion, giv-ing



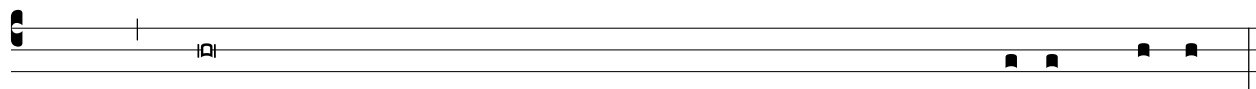
thanks that you have held us worthy to be in your presence and minis-ter to



you.



Hum-bly we pray that, partaking of the Body and Blood of

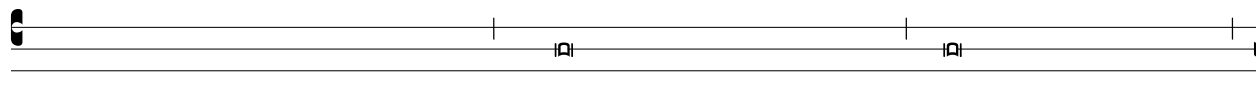


Christ, we may be gathered into one by the Ho-ly Spir-it.

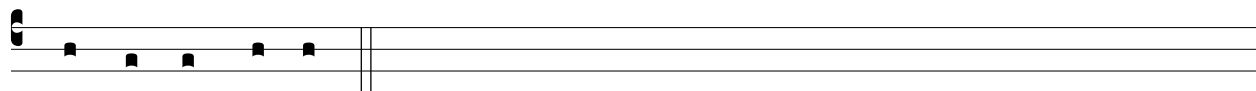
(One of the concelebrants)



Re-mem-ber, Lord, your Church, spread throughout the world, and bring



her to the fullness of charity, together with N. our Pope and N. our Bishop \*

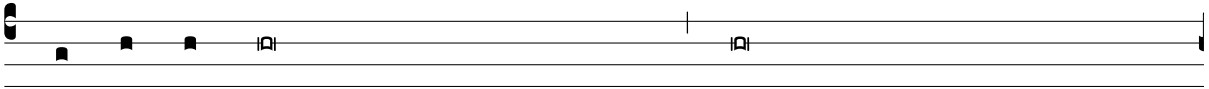


and all the cler-gy.

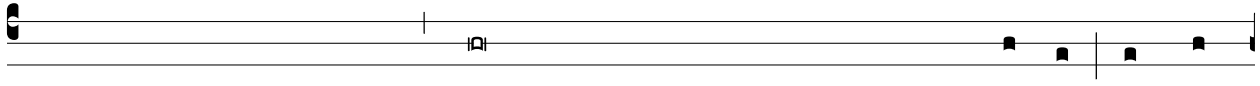
(Another of the concelebrants)

In Masses for the Dead, the proper form of the remembrance of the dead (Remember

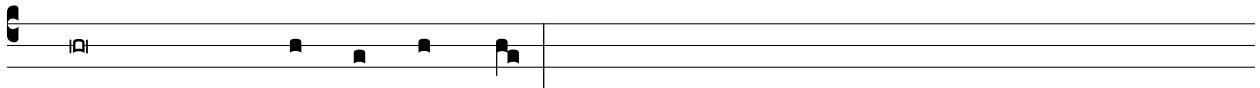
you servant N.) is sung (p.000); and, after it has been sung, the prayer Have mercy on us all immediately follows.



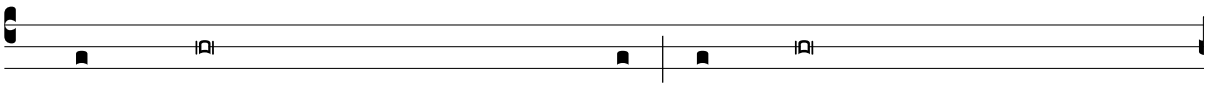
Re-mem-ber also our brothers and sisters who have fallen asleep in the



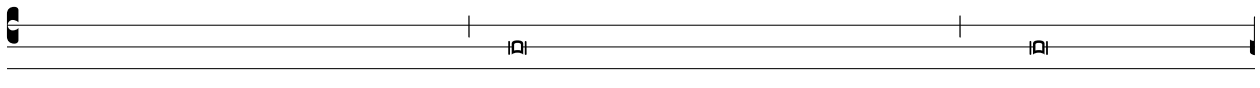
hope of the resurrection, and all who have died in your mer-cy: wel-come



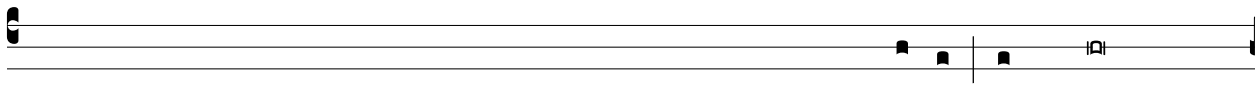
them into the light of your face.



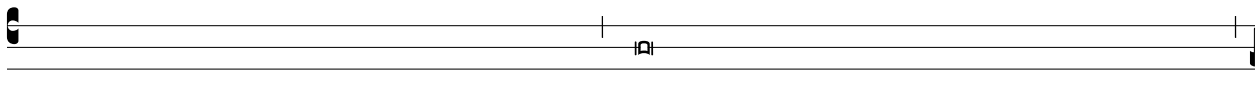
Have mercy on us all, we pray, that with the Blessed Virgin



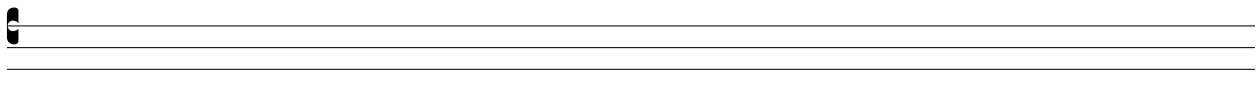
Mary, Mother of God, with the blessed Apostles and all the



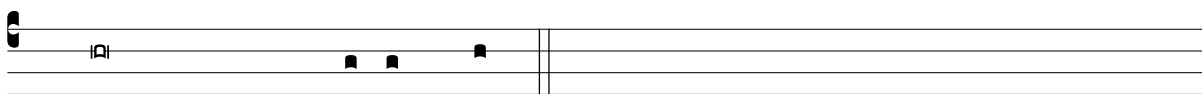
Saints who have pleased you throughout the ag-es, we may merit



to be coheirs to eternal life, and may praise and glorify you



He joins his hands.



through your Son, Je-sus Christ.

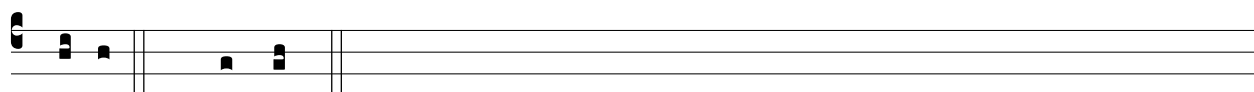
He takes the chalice and paten with the host and raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and



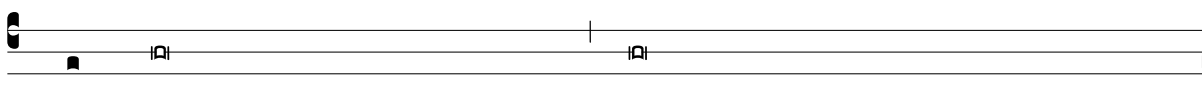
ev-er. **R<sub>7</sub>**. A-men.

Then follows the Communion Rite, p. 000.

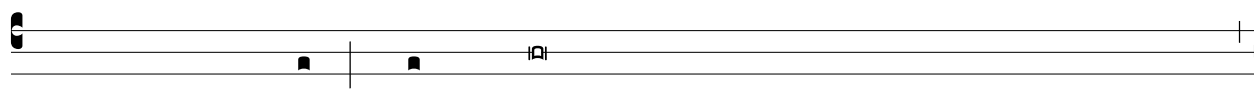
In Masses for the Dead, the following may be sung:

### EUCCHARISTIC PRAYER III

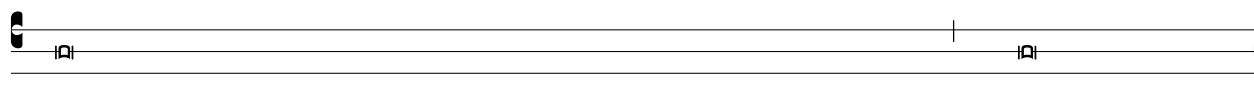
The Principal Celebrant, with hands extended, sings:



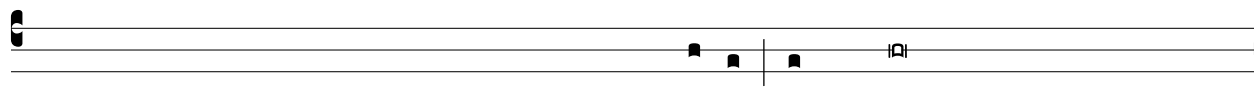
You are indeed Holy, O Lord, and all you have created rightly



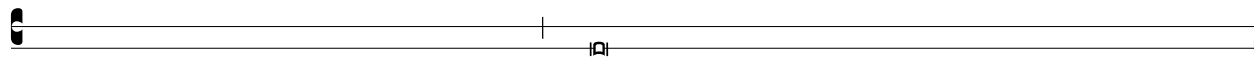
gives you praise, for through you Son our Lord Jesus Christ,



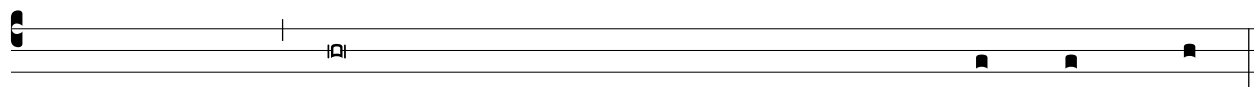
by the power and working of the Holy Spirit, you give life



to all things and make them ho-ly, and you never cease to

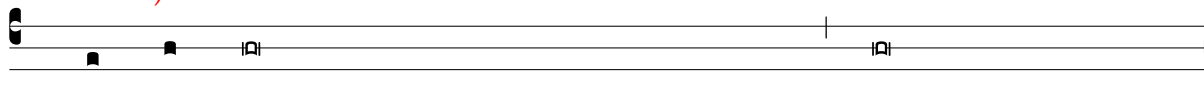


gather a people to yourself, so that from the rising of the sun

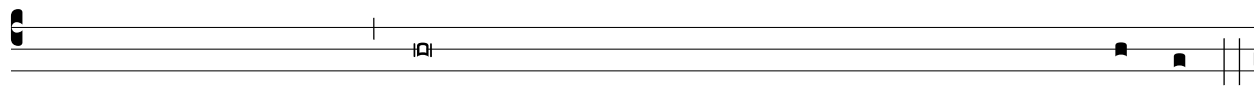


to its setting a pure sacrifice may be offered to your name.

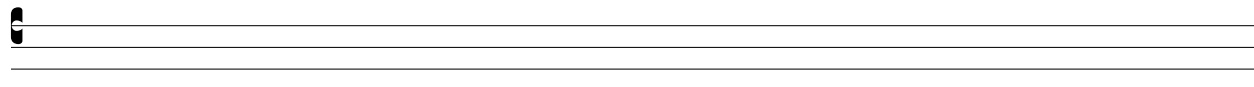
He joins his hands and, holding them extended over the offerings, sings (one of the concelebrants):



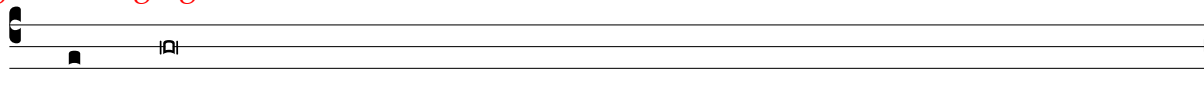
There-fore, O Lord, we humbly implore you: by the same Spirit



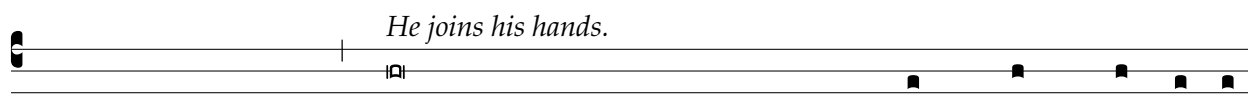
graciously make holy these gifts we have brought to you for conse-cra-tion,



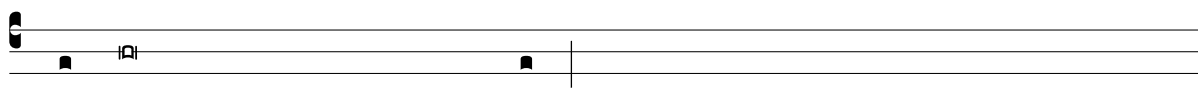
He joins his hands and makes the Sign of the Cross once over the bread and chalice together, singing:



that they may become the Body and † Blood of your Son our

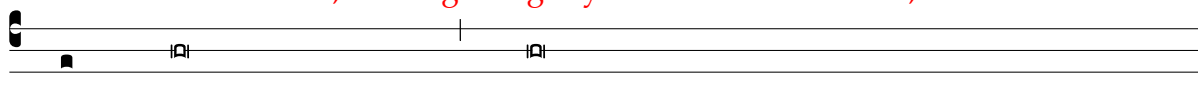


Lord Jesus Christ, at whose command we cele-brate these mys-ter-ies.

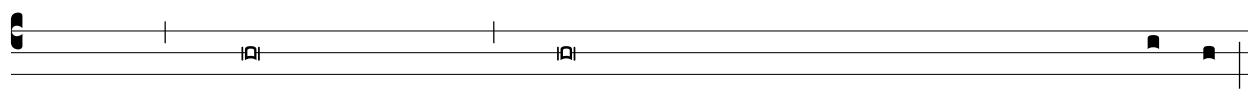


For on the night he was be-trayed

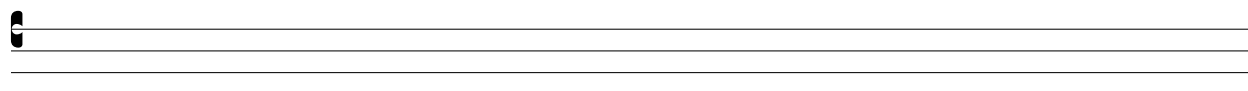
He takes the bread and, holding it slightly raised above the altar, continues:



he himself took bread, and, giving you thanks, he said the



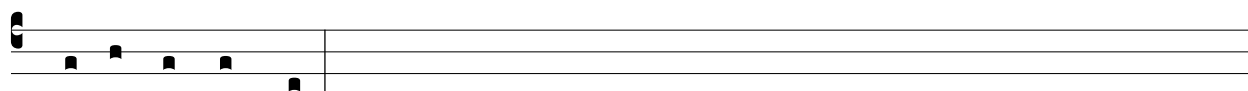
blessing, broke the bread and gave it to his disciples, say-ing:



He bows slightly



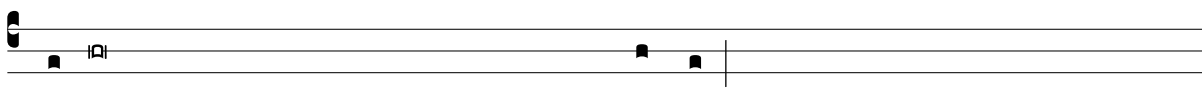
Take this, all of you, and eat of it, for this is my Bod-y, which will be



giv-en up for you.

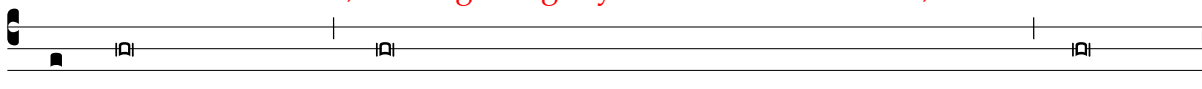
He shows the consecrated host to the people, places it again on the paten, and genu-flects in adoration.

After this, he continues:

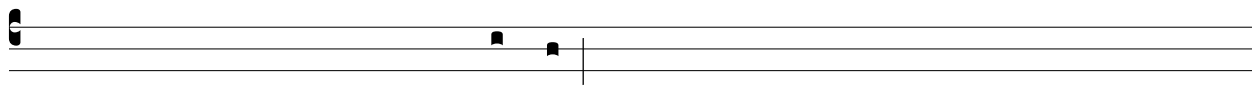


In a similar way, when supper was end-ed,

He takes the chalice and, holding it slightly raised above the altar, continues:

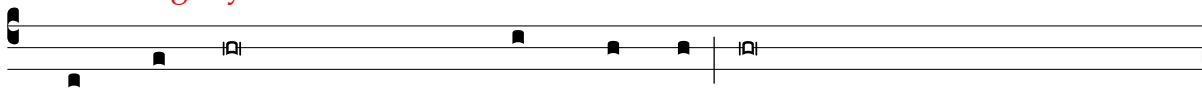


he took the chalice, and, giving you thanks, he said the blessing, and gave

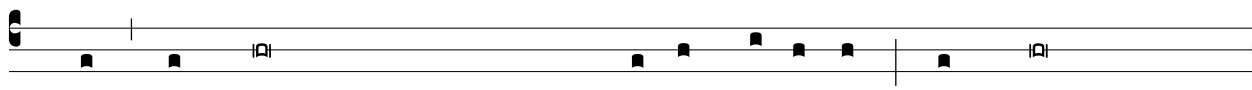


the chalice to his disciples, say-ing:

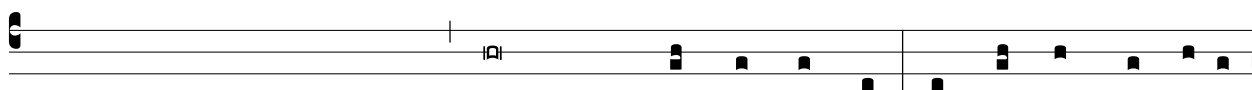
He bows slightly.



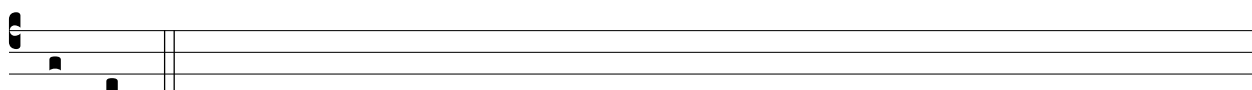
Take this, all of you, and drink from it, for this is the chalice of my



Blood, the Blood of the new and e-ter-nal cov-e-nant, which will be poured



our for you and for many for the for-give-ness of sins. Do this in mem-o-ry

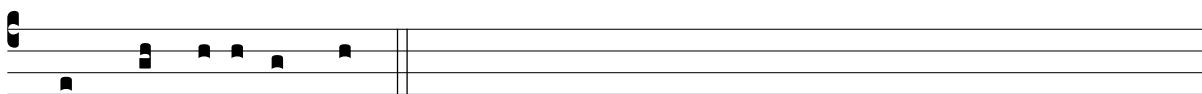


of me.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:

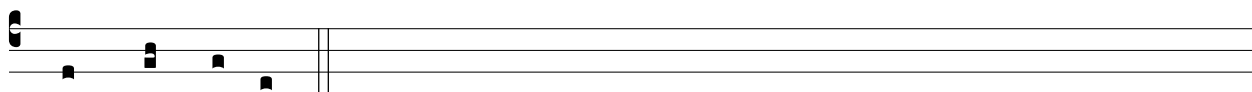




The mys-ter-y of faith.

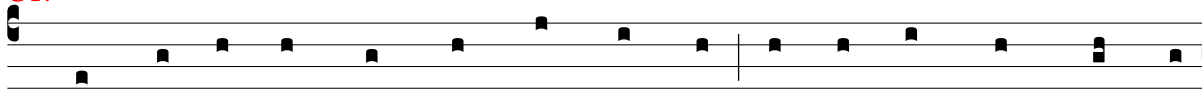


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til

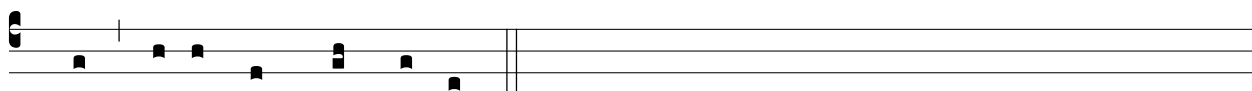


you come a-gain.

Or:



When we eat this Bread and drink this Cup, we pro-claim your Death, O

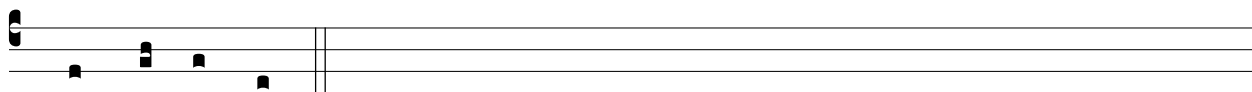


Lord, un-til you come a-gain.

Or:

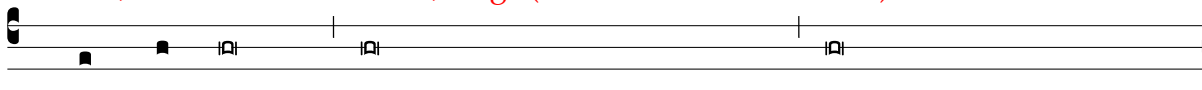


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you

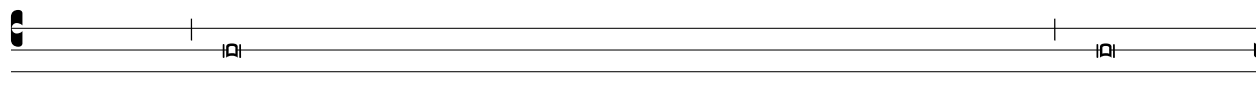


have set us free.

Then he, with hands extended, sings (one of the concelebrants):



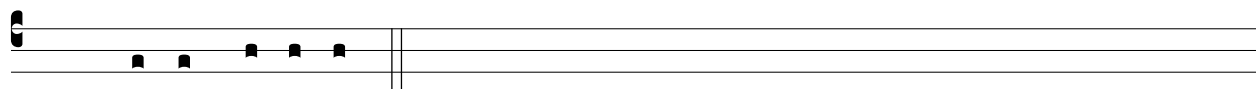
There-fore, O Lord, as we celebrate the memorial of the saving Passion of



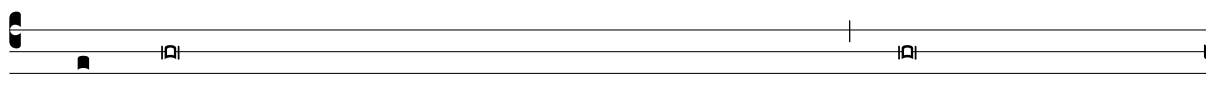
your Son, his wondrous Resurrection and Ascension into heaven, and as we



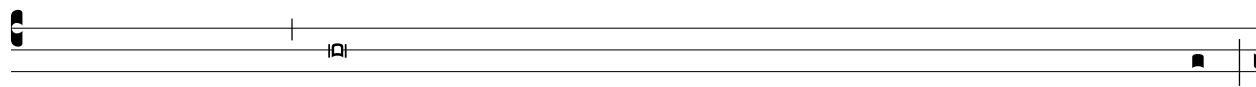
look forward to his second com-ing, we offer you in thanksgiving this holy



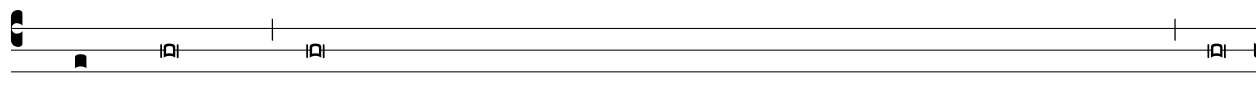
and liv-ing sac-ri-fice.



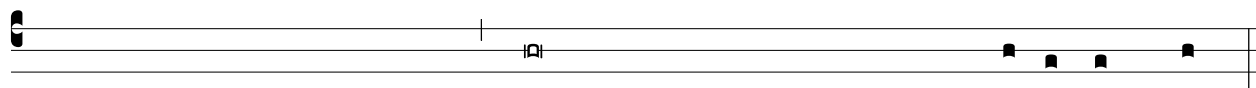
Look, we pray, upon the oblation of your Church and, recognizing the



sacrificial Victim by whose death you willed to reconcile us to your-self,



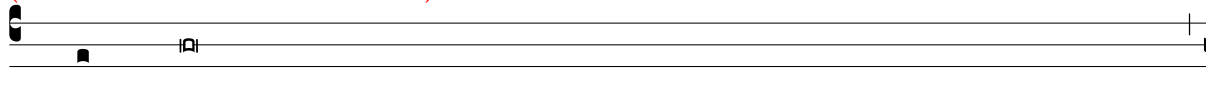
grant that we, who are nourished by the Body and Blood of your Son and



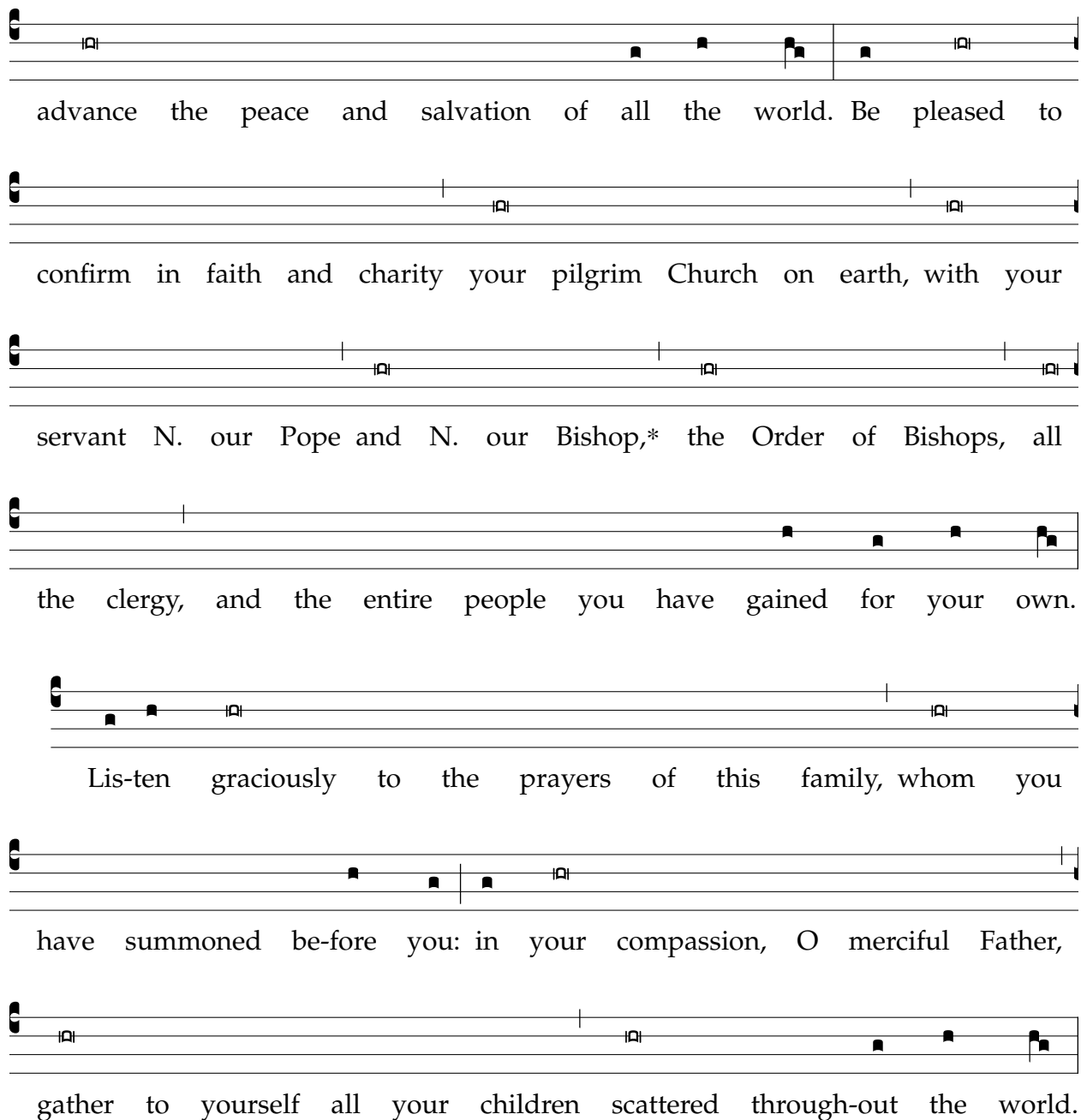
filled with his Holy Spirit, may become one body, one spir-it in Christ.

(One of the concelebrants)

(Another of the concelebrants)



May this Sacrifice of our reconciliation, we pray, O Lord,



advance the peace and salvation of all the world. Be pleased to

confirm in faith and charity your pilgrim Church on earth, with your

servant N. our Pope and N. our Bishop,\* the Order of Bishops, all

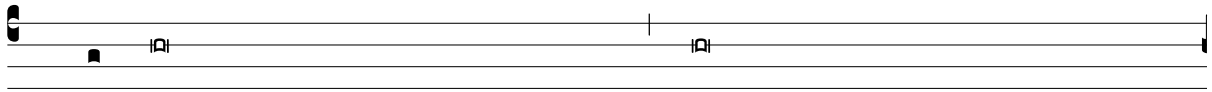
the clergy, and the entire people you have gained for your own.

Lis-ten graciously to the prayers of this family, whom you

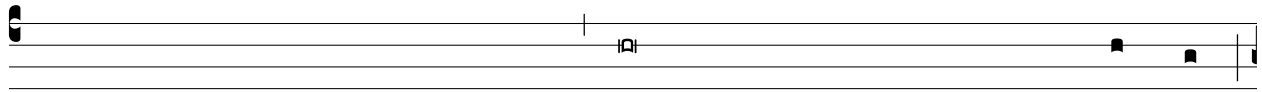
have summoned be-fore you: in your compassion, O merciful Father,

gather to yourself all your children scattered through-out the world.

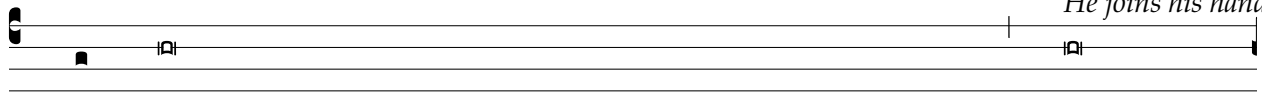
in Masses for the Dead, the proper form of the remembrance of the dead (Remember your servant N.) is said (pp 000-000); and, after it has been said, the doxology (Through him) immediately follows.



† To our departed brothers and sisters and to all who were pleasing to

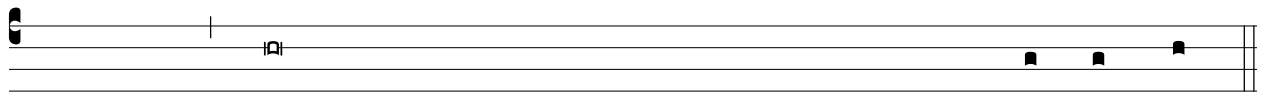


you at the passing from this life, give kind admittance to your king-dom.



*He joins his hands.*

There we hope to enjoy for ever the fullness of your glory through Christ

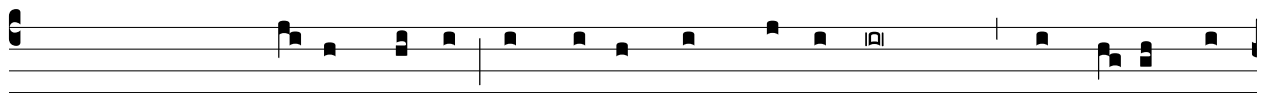


our Lord, through whom you bestow on the world all that is good. †

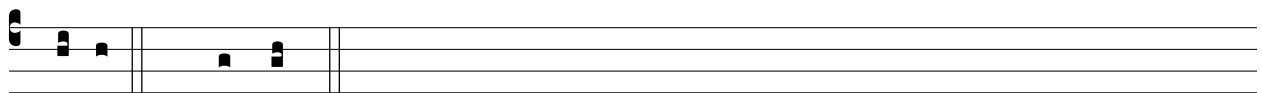
**He takes the chalice and the paten with the host and raising both, he sings:**



Through him, and with him, and in him, O God, almighty Father, in the



unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and



ev-er. **R.** A-men.

**Then follows the Communion Rite, p.000.**

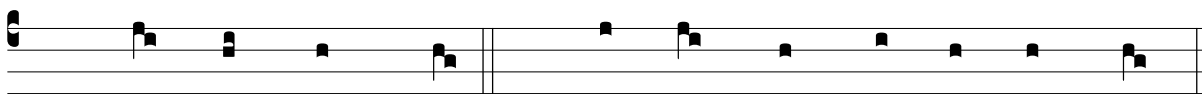
**In Masses for the Dead, the following may be sung:**

#### **EUCCHARISTIC PRAYER IV**

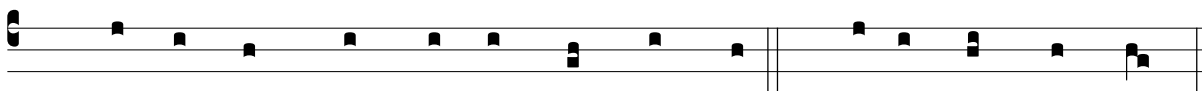
**It is not permissible to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of salvation history.**



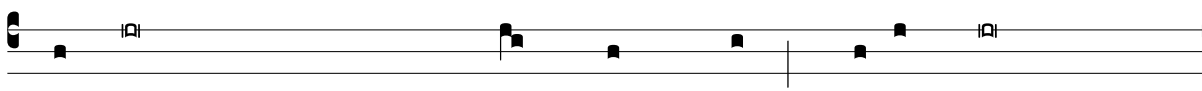
∇. The Lord be with you. Ṙ. And with your spir-it.



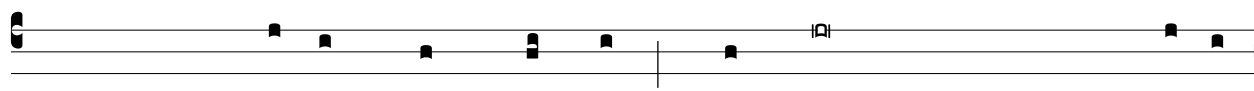
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



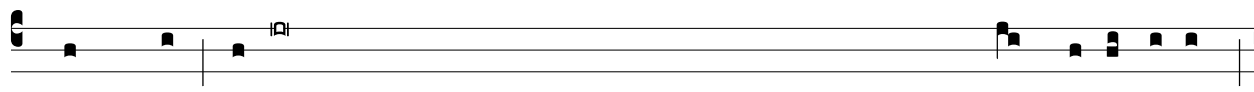
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



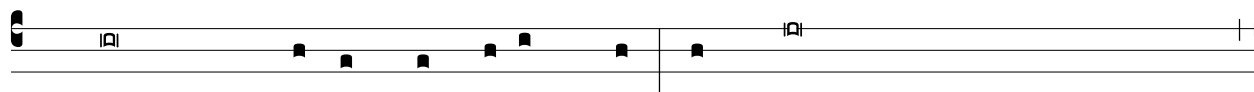
It is truly right to give you thanks, tru-ly just to give



you glory, Fa-ther most holy, for you are the one God liv-ing



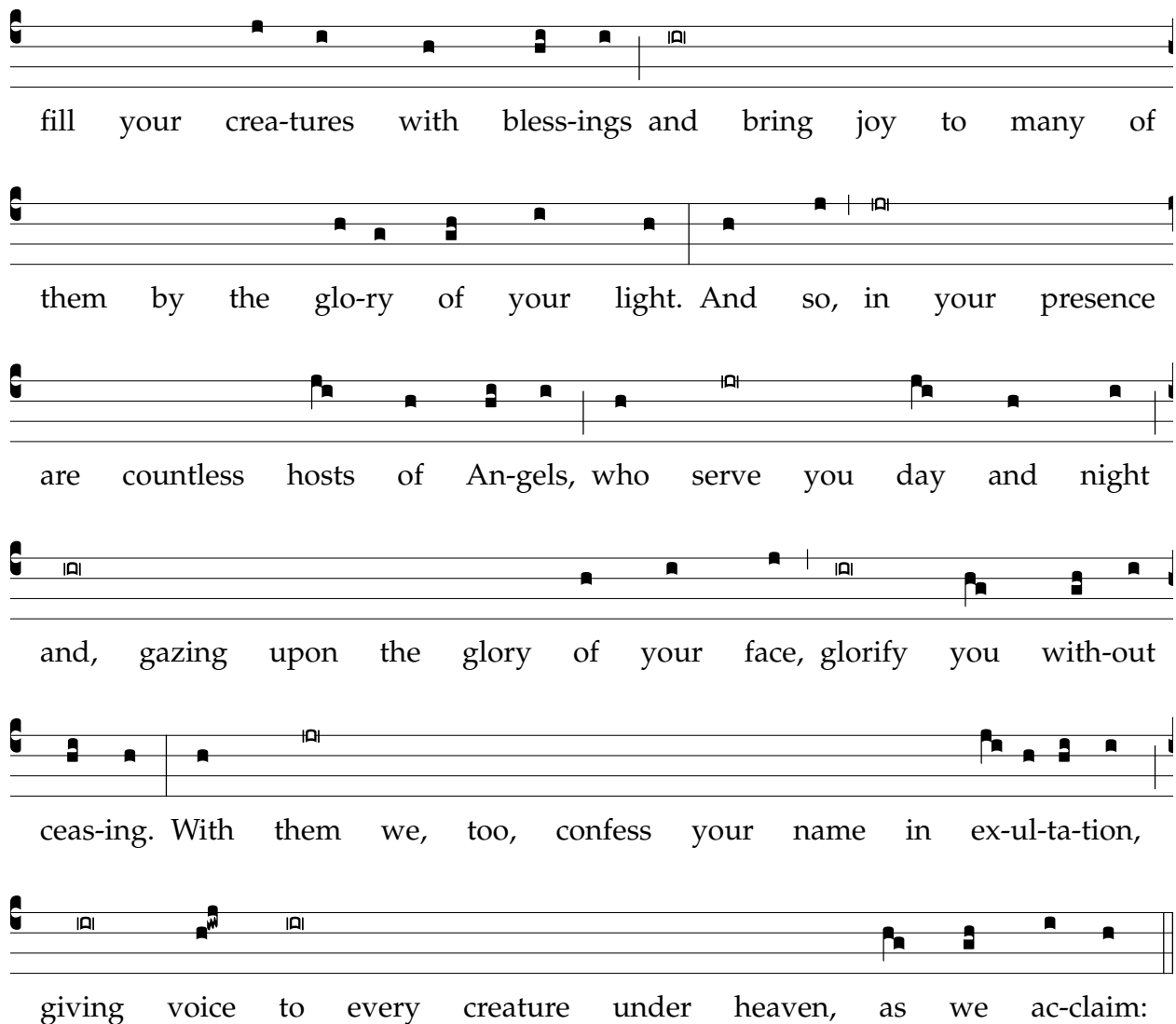
and true, ex-isting before all ages and abiding for all e-ter-ni-ty,



dwelling in un-ap-proach-a-ble light; yet you, who alone are good,

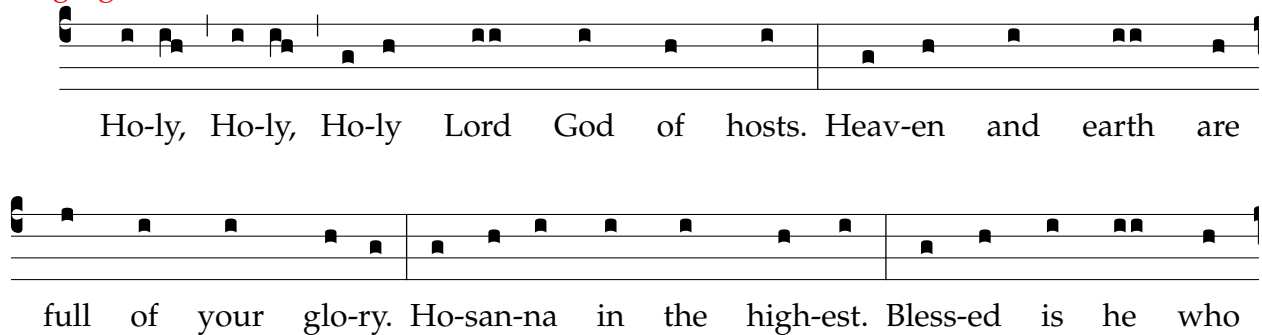


the source of life, have made all that is, so that you might

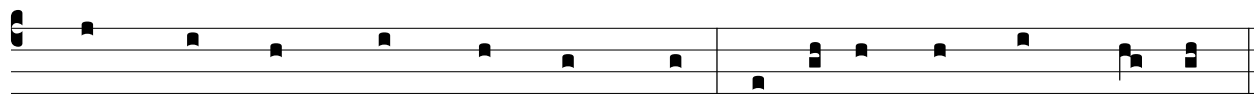


fill your crea-tures with bless-ings and bring joy to many of  
 them by the glo-ry of your light. And so, in your presence  
 are countless hosts of An-gels, who serve you day and night  
 and, gazing upon the glory of your face, glorify you with-out  
 ceas-ing. With them we, too, confess your name in ex-ul-ta-tion,  
 giving voice to every creature under heaven, as we ac-claim:

At the end of the Preface he joins his hands and concludes the Preface with the people, singing aloud:

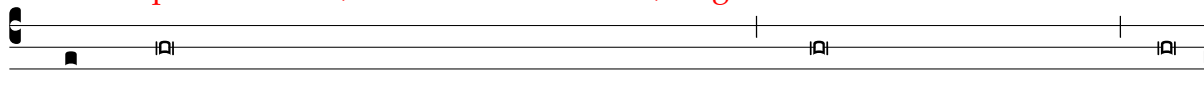


Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are  
 full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who

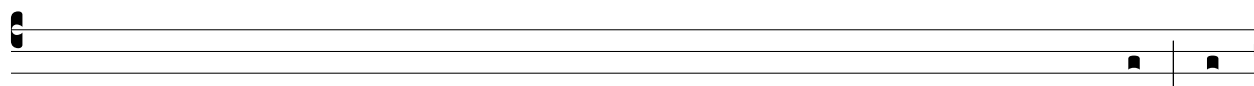


comes in the name of the Lord. Ho-san-na in the high-est.

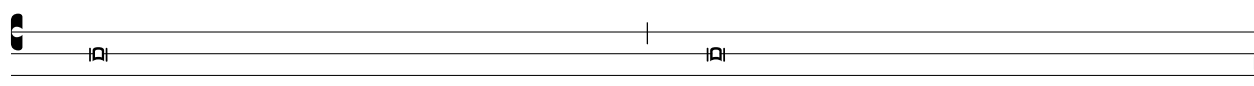
The Principal Celebrant, with hands extended, sings:



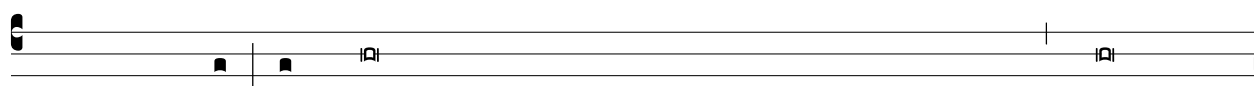
We give you praise, Father most holy, for you are great and



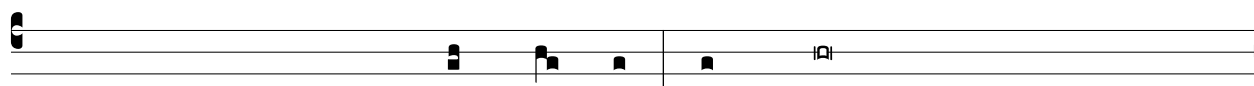
you have fashioned all your works in wisdom and in love. You



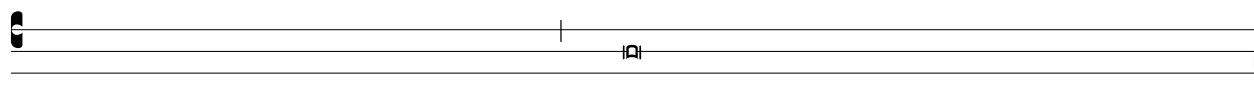
formed man in your own image, and entrusted the whole world



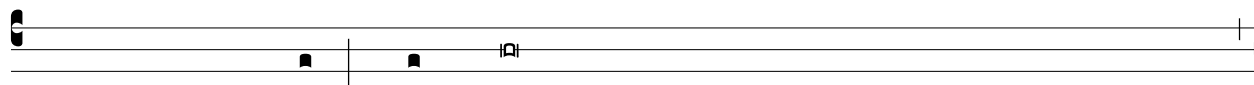
to his care, so that in serving you alone, the Creator, he might



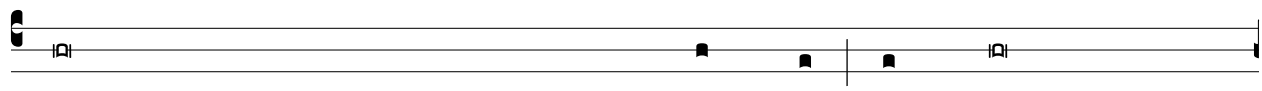
have dominion over all crea-tures. And when through disobedience



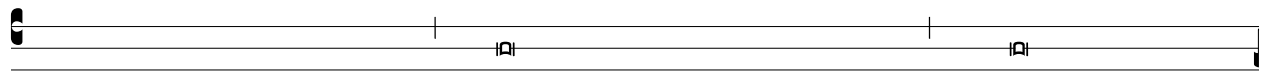
he had lost your friendship, you did not abandon him to the



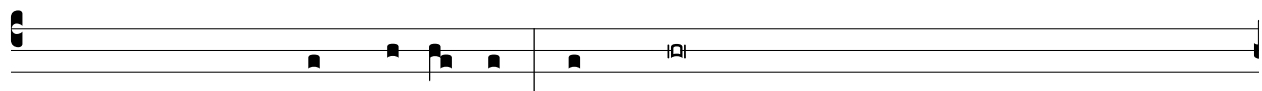
domain of death. For you came in mercy to the aid of all,



so that those who seek might find you. Time and again you



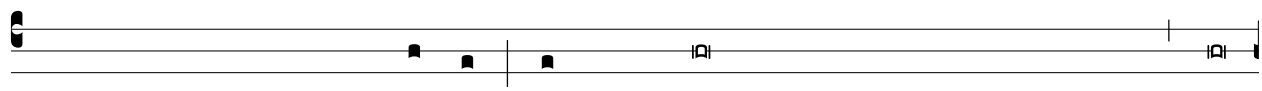
offered them covenants and through the prophets taught them to



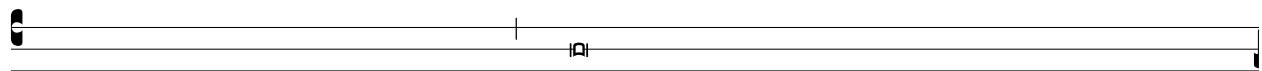
look forward to sal-va-tion. And you so loved the world, Father



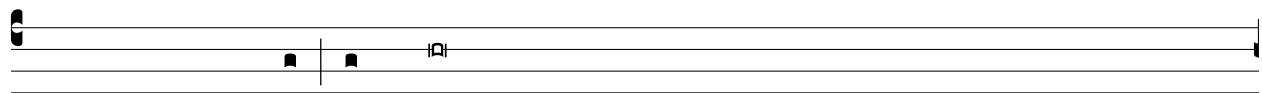
most holy, that in the fullness of time you sent your Only Begotten



Son to be our Sav-ior. Made incarnate by the Holy Spirit and



born of the Virgin Mary, he shared our human nature in all

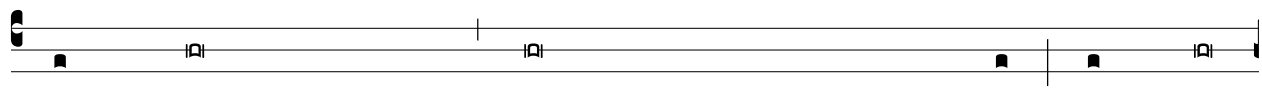


things but sin. To the poor he proclaimed the good news of

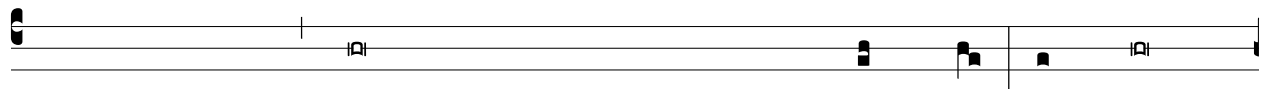


salvation, to prisoners, freedom, and to the sorrowful of heart, joy.

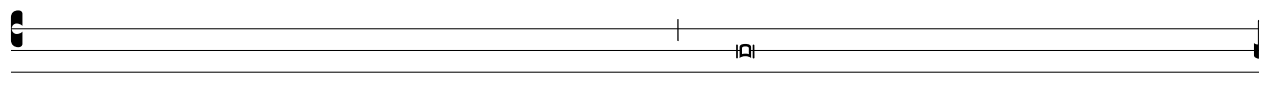




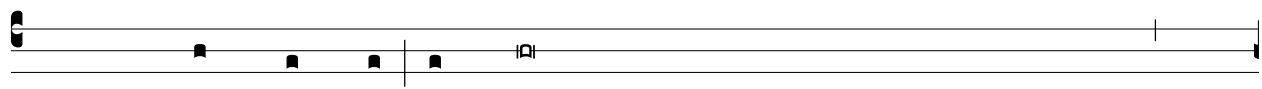
To accomplish your plan, he gave himself up to death, and, rising



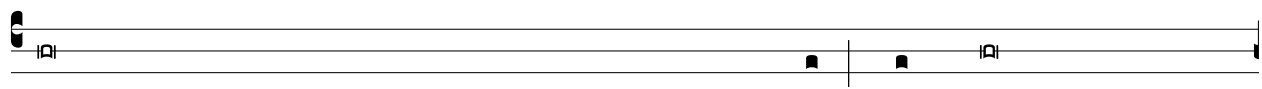
from the dead, he destroyed death and re-stored life. And that we



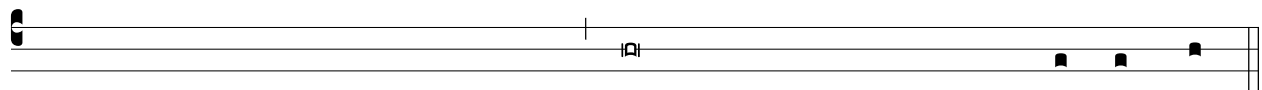
might live no longer for ourselves but for him who died and



rose a-gain for us, he sent the Holy Spirit from you, Father,

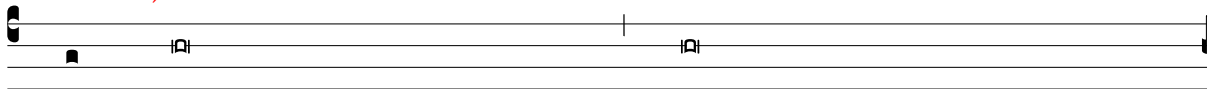


as the first fruits for those who be-lieve, so that, bringing to

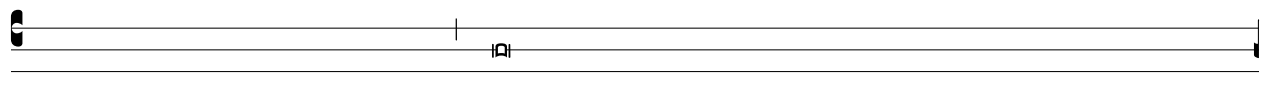


perfection his work in the world, he might sanctify creation to the full.

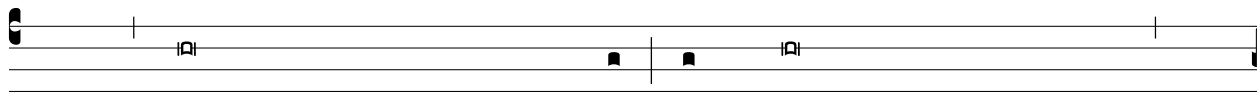
He joins his hands and, holding them extended over the offerings, sings (one of the concelebrants):



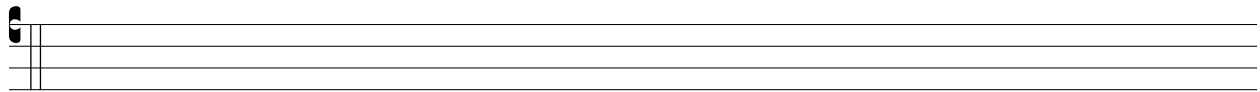
For when the hour had come for him to be glorified by



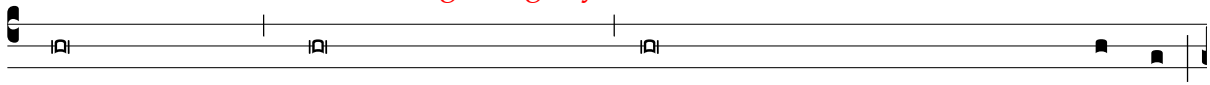
you, Father most holy, having loved his own who were in the



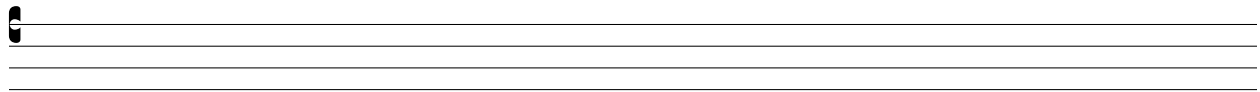
world, he loved them to the end: and while they were at supper,



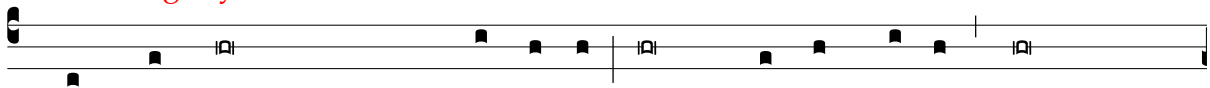
He takes the bread and, holding it slightly raised above the altar, continues:



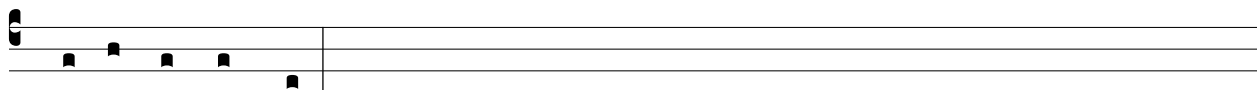
he took bread, blessed and broke it, and gave it to his disciples, say-ing:



he bows slightly.



Take this, all of you, and eat of it, for this is my Bod-y, which will be

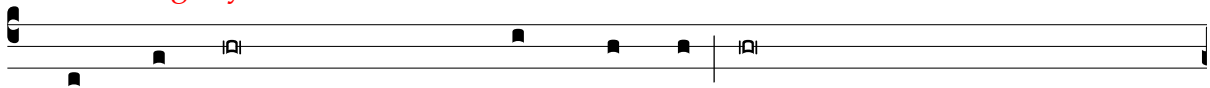


giv-en up for you.

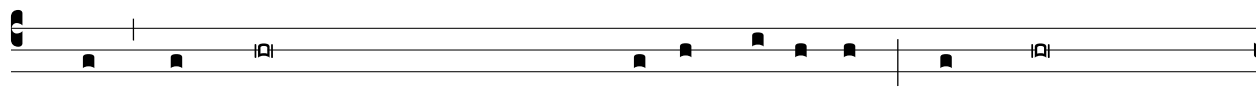
He shows the consecrated host to the people, places it again on the paten, and genu-flects in adoration.

After this, he continues:

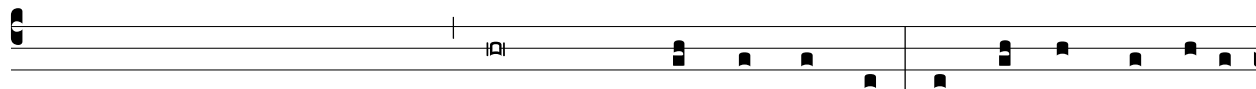
He bows slightly.



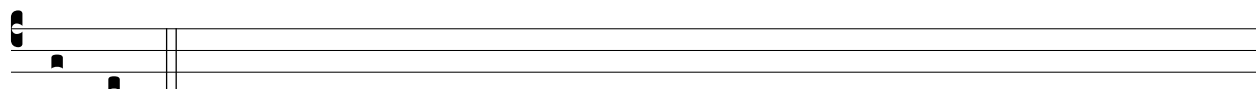
Take this, all of you, and drink from it, for this is the chalice of my



Blood, the Blood of the new and e-ter-nal cov-e-nant, which will be poured



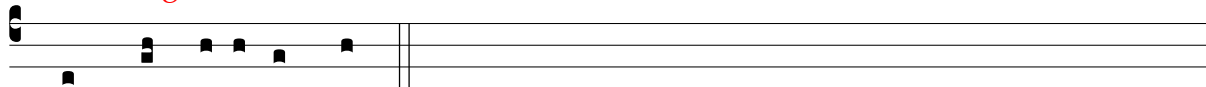
out for you and for many, for the for-give-ness of sins. Do this in mem-o-ry



of me.

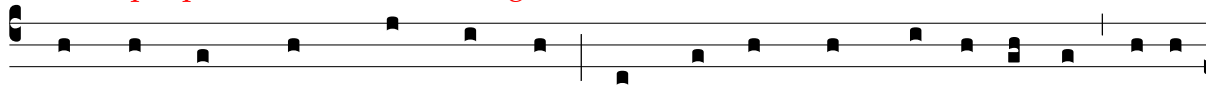
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

then he sings:

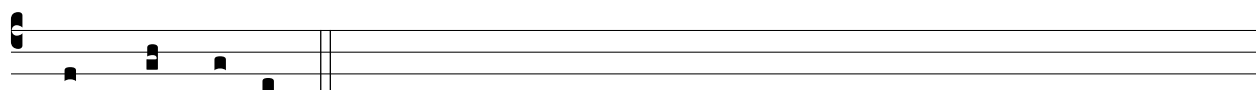


The mys-ter-y of faith.

And the people continue, acclaiming:

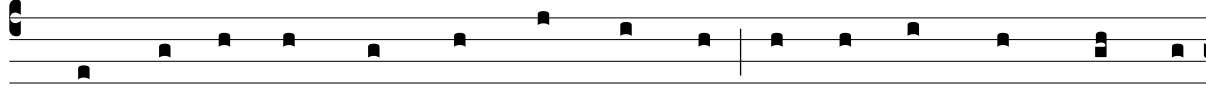


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til

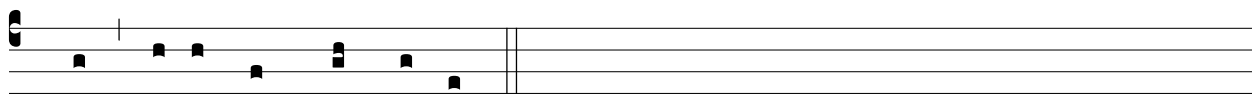


you come a-gain.

Or:

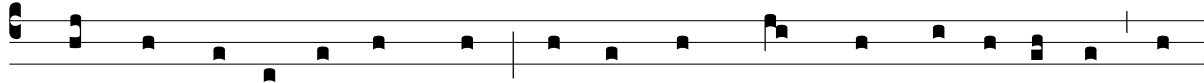


When we eat this Bread and drink this Cup, we pro-claim your Death, O

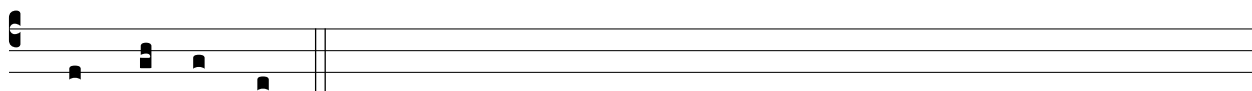


Lord, un-til you come a-gain.

Or:

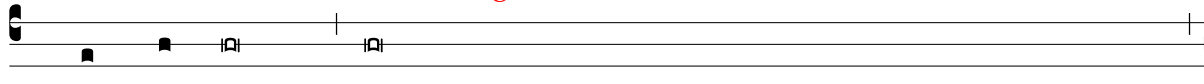


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you

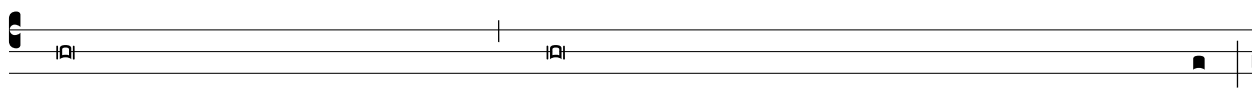


have set us free.

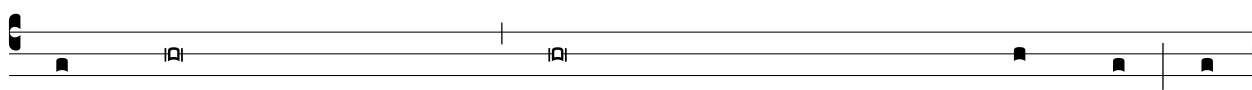
Then he, with hands extended, sings (one of the concelebrants):



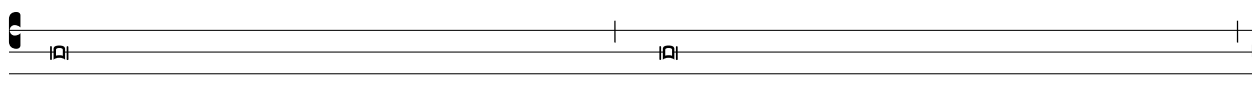
There-fore, O Lord, as we now celebrate the memorial of our redemption,



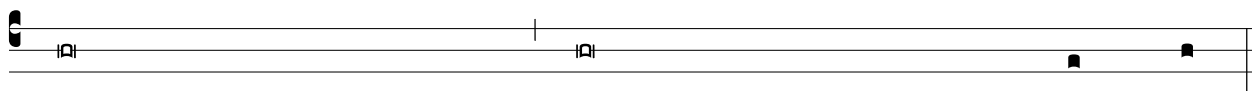
we remember Christ's Death and his descent to the realm of the dead,



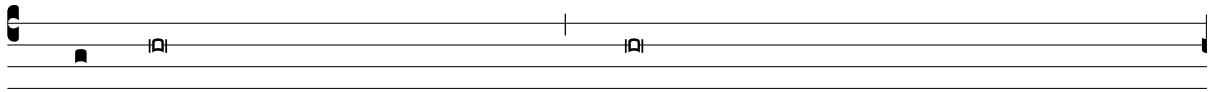
we proclaim his Resurrection and his Ascension to your right hand, and,



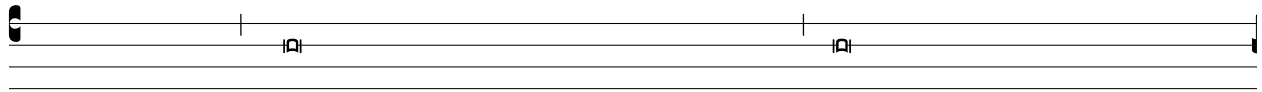
as we await his coming in glory, we offer you his Body and Blood,



the sacrifice acceptable to you which brings salvation to the whole world.



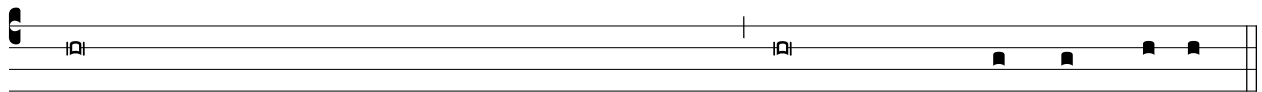
Look, O Lord, upon the Sacrifice which you yourself have provided for



your Church, and grant in your loving kindness to all who partake of this



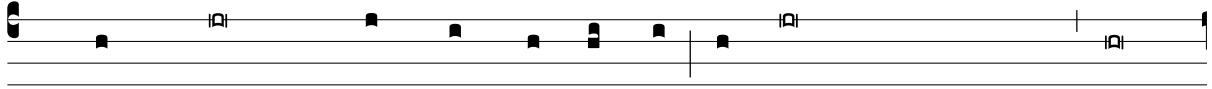
one Bread and one Chal-ice that, gathered into one body by the Holy Spirit,



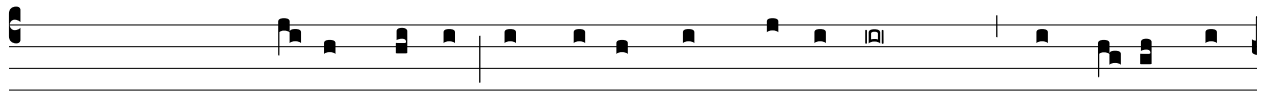
they may become a living sacrifice in Christ to the praise of your glo-ry.

(One of the concelebrants)

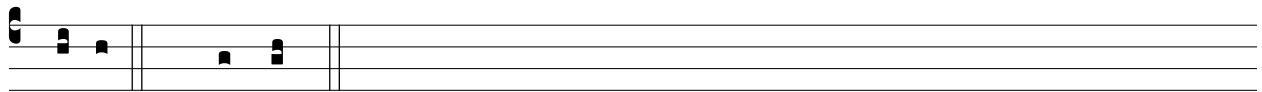
He takes the chalice and the paten with the host and raising both, he sings:



Through him, and with him, and in him, O God almighty Father, in the

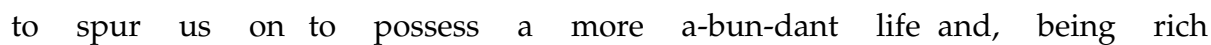
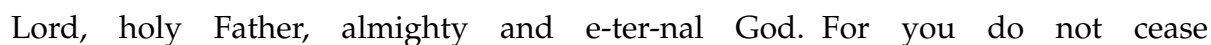
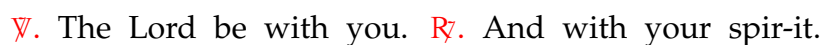


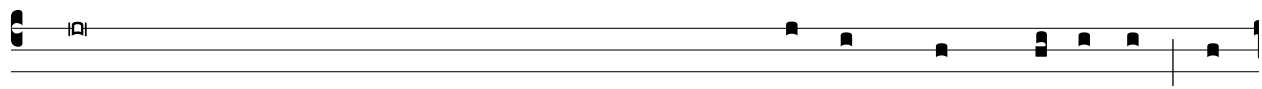
unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and



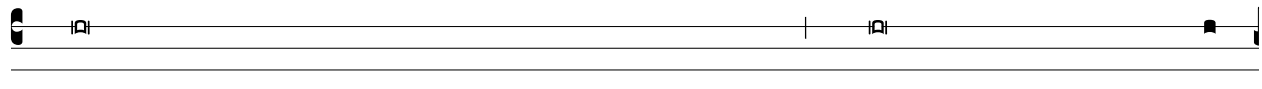
ev-er. **R.** A-men.

## EUCCHARISTIC PRAYER FOR RECONCILIATION I

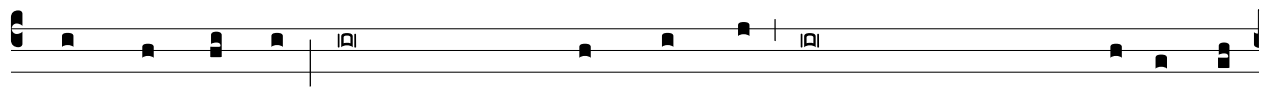




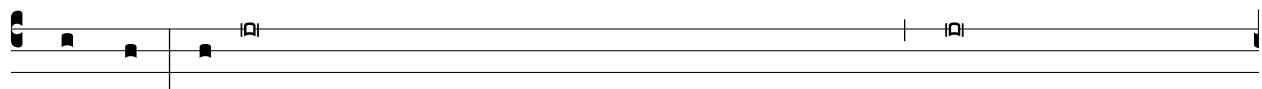
and, though time and again we have bro-ken your cov-e-nant, you



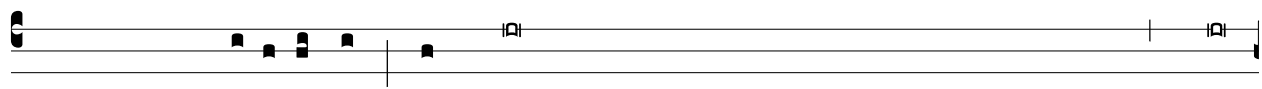
have bound the human family to yourself through Jesus your Son,



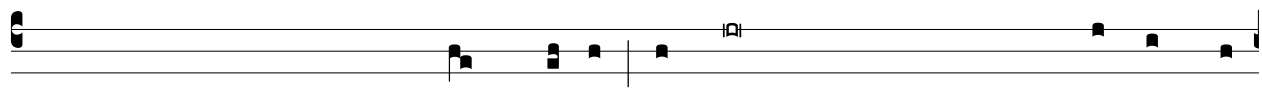
our Re-deem-er, with a new bond of love so tight it can nev-er be



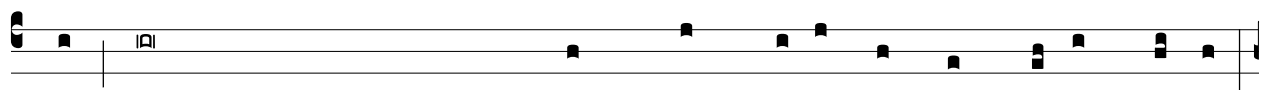
un-done. E-ven now you set before your people a time of grace



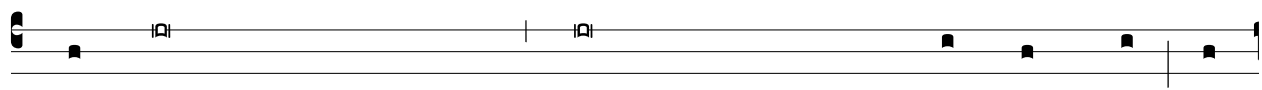
and recon-ci-li-a-tion, and, as they turn back to you in spirit, you



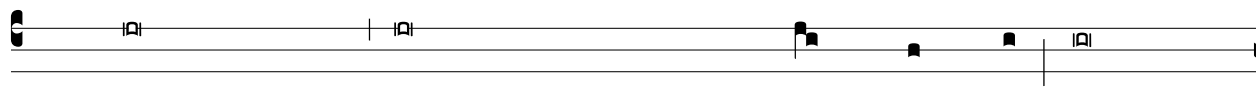
grant them hope in Christ Je-sus and a desire to be of ser-vice to



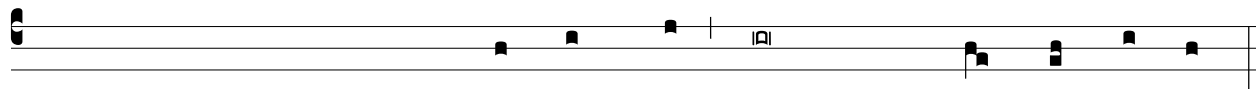
all, while they entrust them-selves more ful-ly to the Ho-ly Spir-it.



And so, filled with wonder, we extol the power of your love, and,

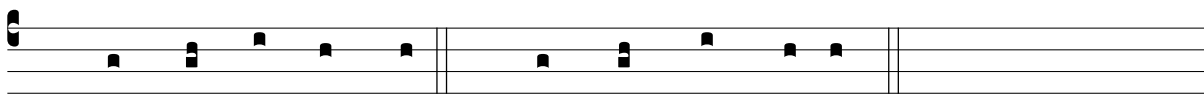


proclaiming our joy at the salvation that comes from you, we join in

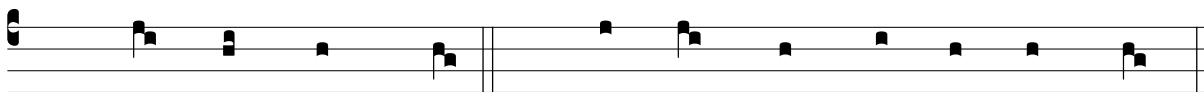


the heavenly hymn of count-less hosts, as without end we ac-claim:

## EUCCHARISTIC PRAYER FOR RECONCILIATION II



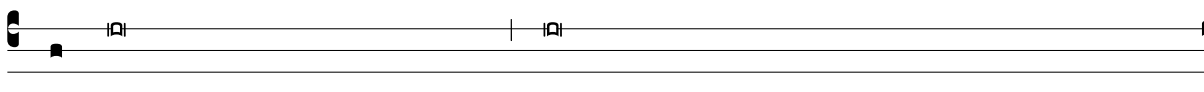
∇. The Lord be with you. R∇. And with your spir-it.



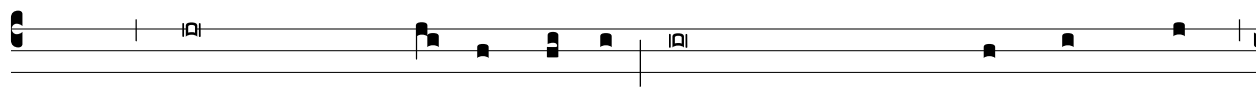
∇. Lift up your hearts. R∇. We lift them up to the Lord.



∇. Let us give thanks to the Lord our God. R∇. It is right and just.

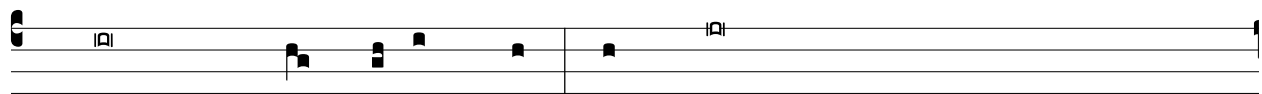


It is truly right and just that we should give you thanks and



praise, O God, al-might-y Fa-ther, for all you do in this world,

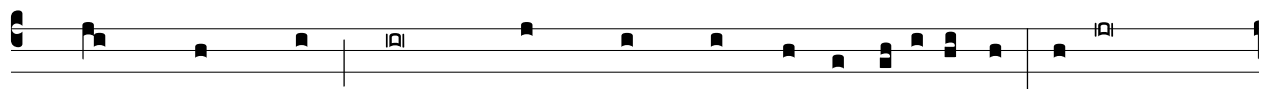




through our Lord Je-sus Christ. For though the human race is divided



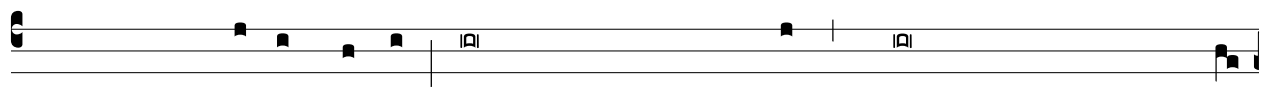
by dis-sen-sion and dis-cord, yet we know that by testing us you



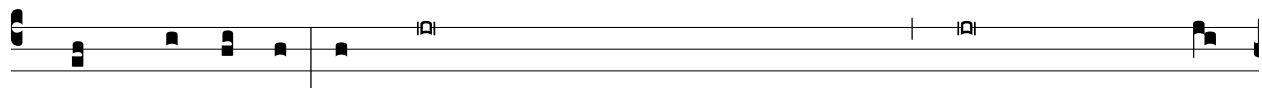
change our hearts to pre-pare them for re-con-ci-li-a-tion. E-ven more,



by your Spirit you move hu-man hearts that enemies may speak



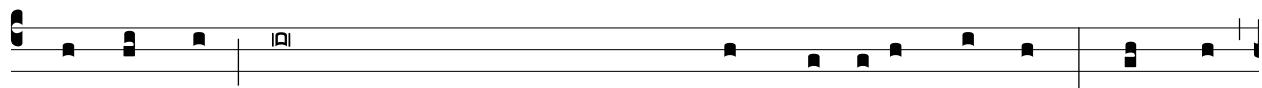
to each oth-er a-gain, adversaries join hands, and peoples seek to



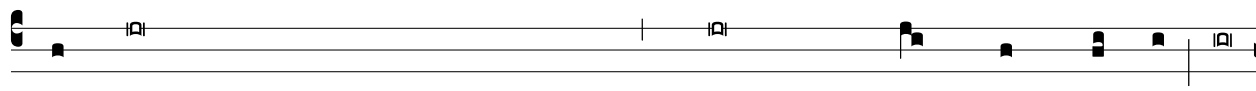
meet to-geth-er. By the working of your power it comes a-bout,



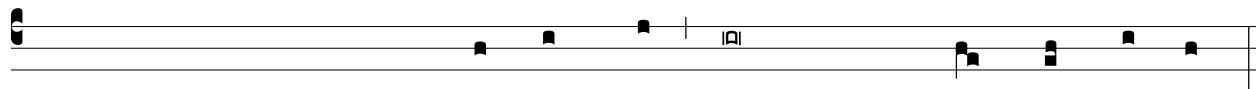
O Lord, that hatred is over-come by love, re-venge gives way to



for-give-ness, and discord is changed to mu-tu-al re-spect. There-fore,



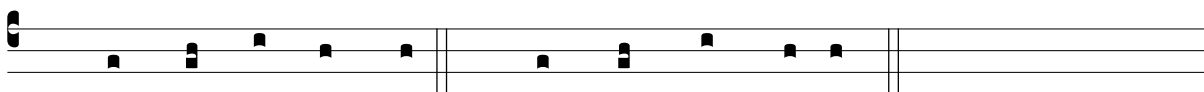
as we give you ceaseless thanks with the choirs of heav-en, we



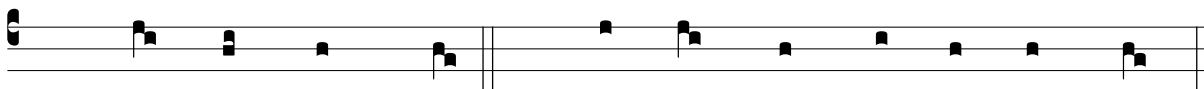
cry out to your majes-ty on earth, and without end we ac-claim:

## THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS I

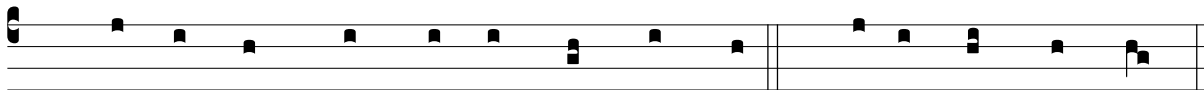
### The Church on the Path of Unity



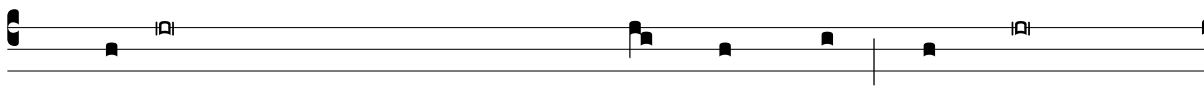
∇. The Lord be with you. R∇. And with your spir-it.



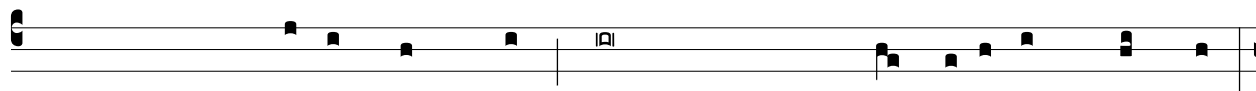
∇. Lift up your hearts. R∇. We lift them up to the Lord.



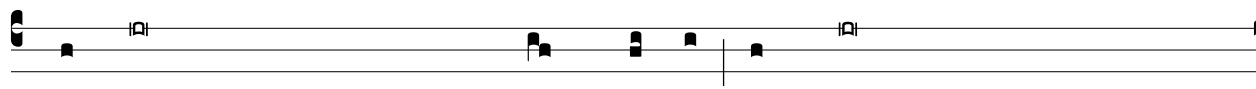
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



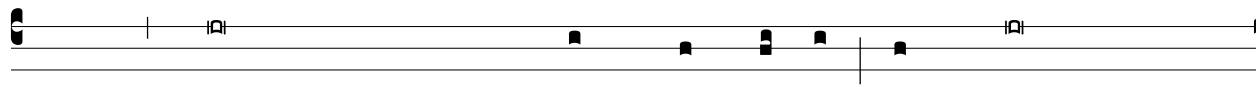
∇. It is truly right and just to give you thanks and raise to you



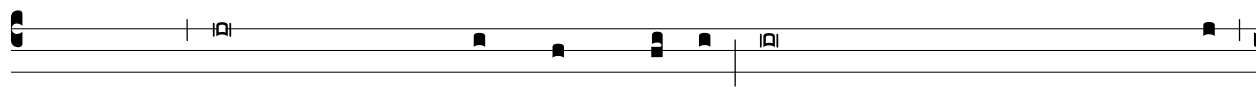
a hymn of glo-ry and praise, O Lord, Father of in-fi-nite good-ness.



For by the word of your Son's Gos-pel you have brought together one



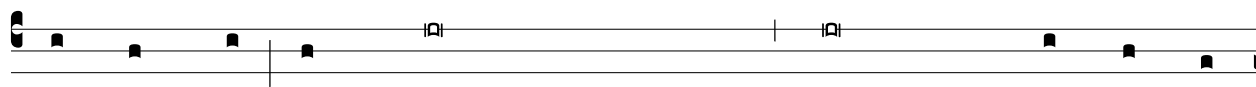
Church from every people, tongue, and na-tion, and, having filled her



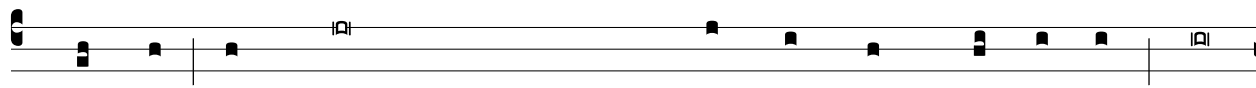
with life by the power of your Spir-it, you never cease through her



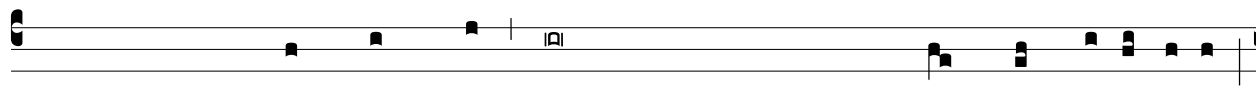
to gather the whole human race in-to one. Man-i festing the covenant



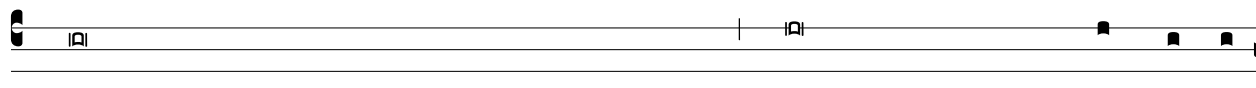
of your love, she dispenses without ceasing the blessed hope of your



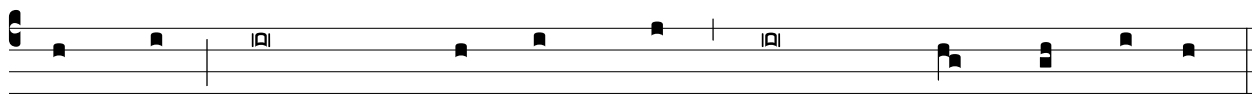
King-dom and shines bright as the sign of your faith-ful-ness, which



in Christ Je-sus our Lord you promised would last for e-ter-ni-ty.



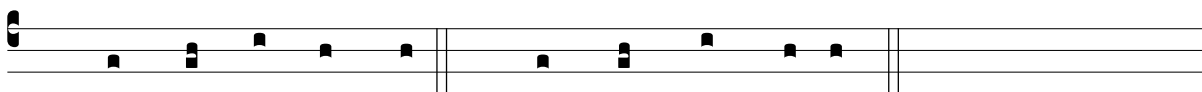
And so, with all the Powers of heaven, we worship you con-stant-ly



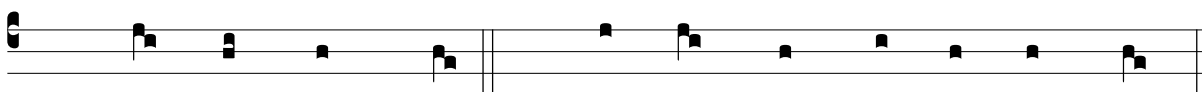
on earth, while, with all the Church, as one voice we ac-claim:

## THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS II

### God Guides His Church along the Way of Salvation



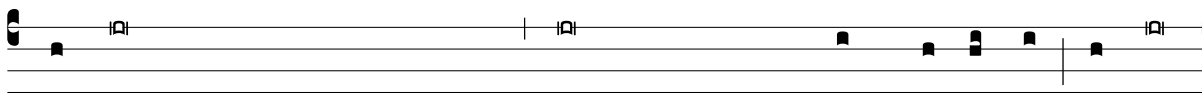
∇. The Lord be with you. R. And with your spir-it,



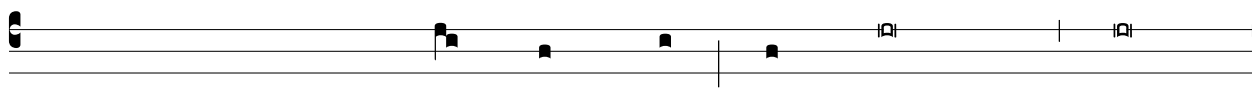
∇. Lift up your hearts. R. We lift them up to the Lord.



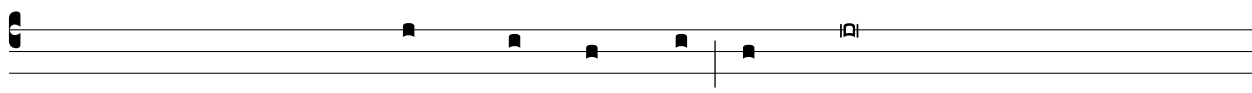
∇. Let us give thanks to the Lord our God. R. It is right and just.



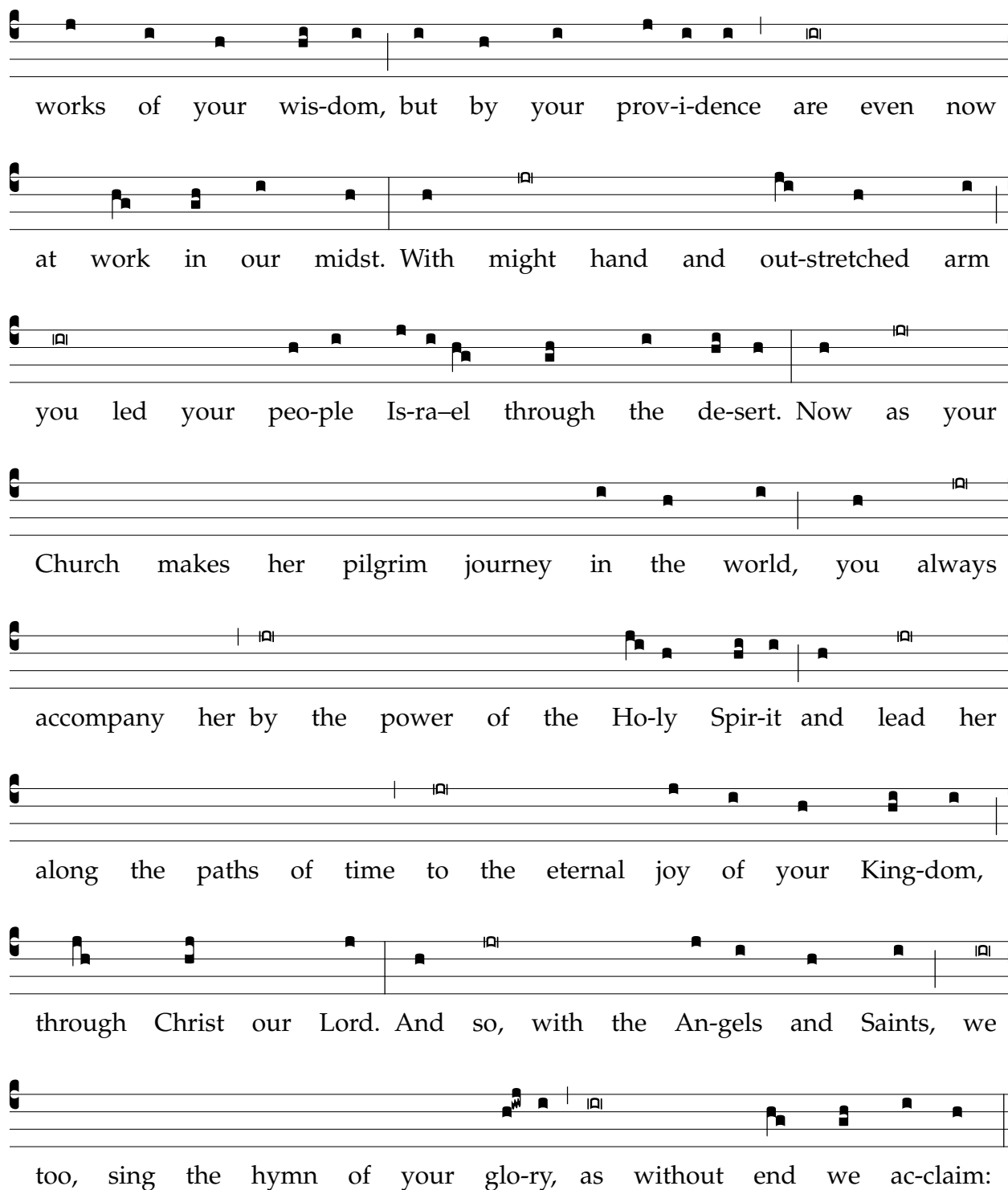
It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, creator of



the world and source of all life. For you never forsake the



works of your wis-dom, but by your prov-i-dence are even now

at work in our midst. With might hand and out-stretched arm

you led your peo-ple Is-ra-el through the de-sert. Now as your

Church makes her pilgrim journey in the world, you always

accompany her by the power of the Ho-ly Spir-it and lead her

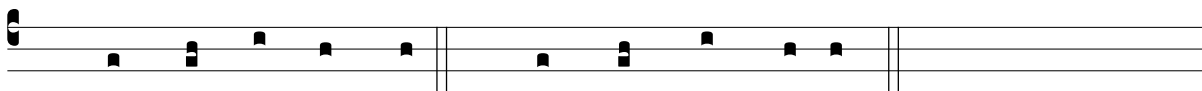
along the paths of time to the eternal joy of your King-dom,

through Christ our Lord. And so, with the An-gels and Saints, we

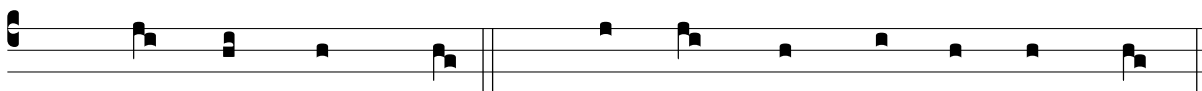
too, sing the hymn of your glo-ry, as without end we ac-claim:

THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS III

## Jesus, the Way to the Father



¶. The Lord be with you. R̃. And with your spir-it.



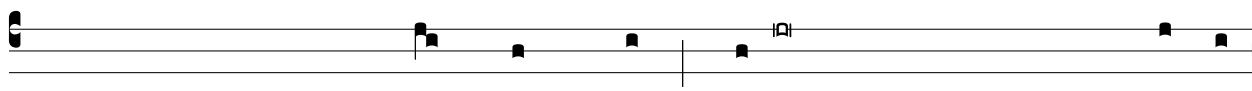
¶. Lift up your hearts. R. We lift them up to the Lord.



¶. Let us give thanks to the Lord our God. ¶. It is right and just.



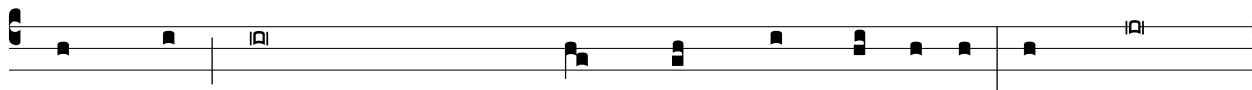
It is truly right and just, our duty and our sal-va-tion, al-ways



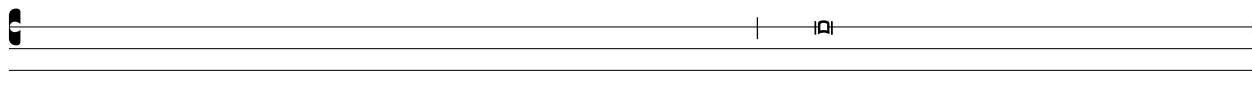
and everywhere to give you thanks, ho-ly Father, Lord of heav-en



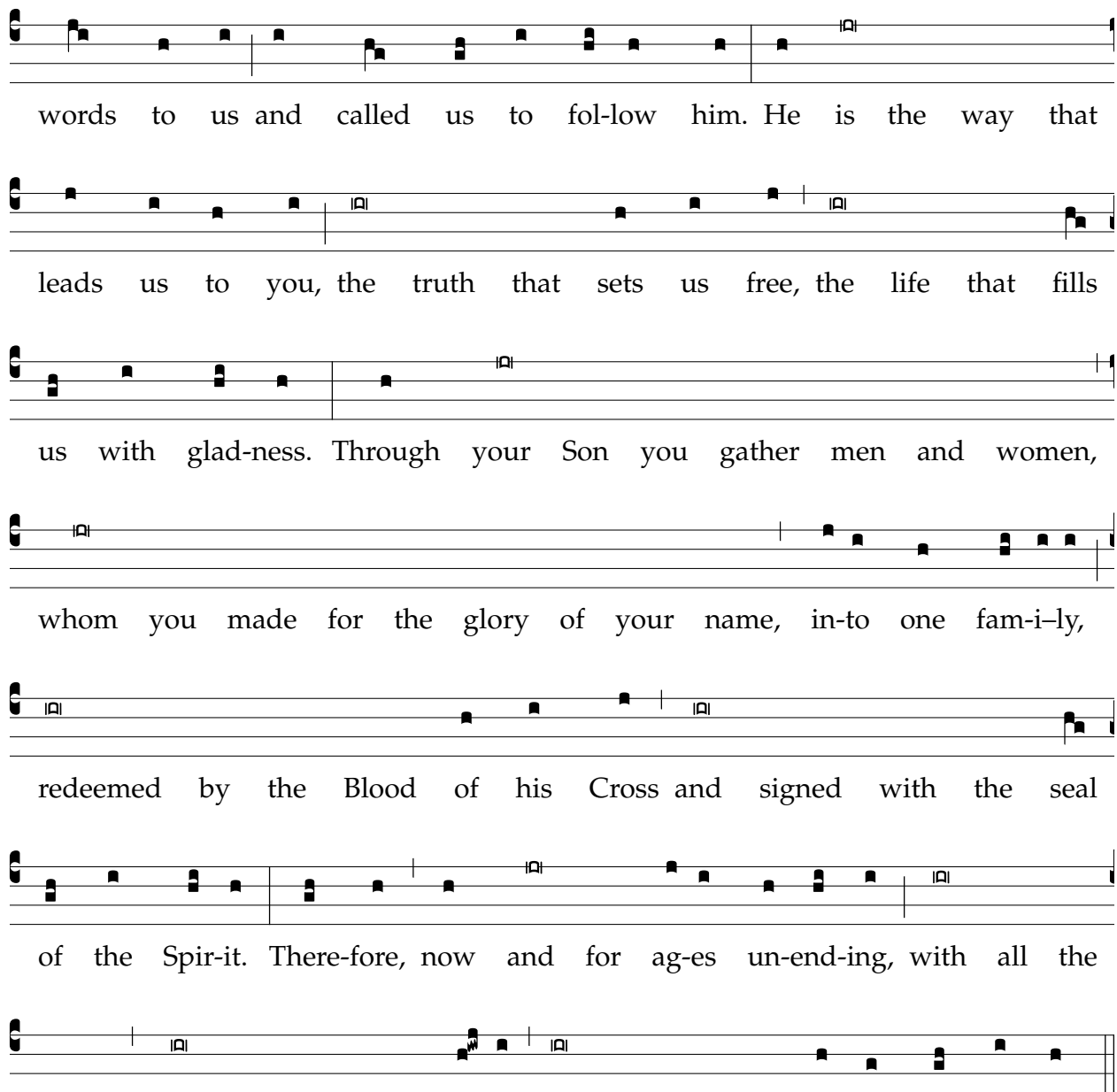
and earth, through Christ our Lord. For by you Word you cre-at-ed



the world and you govern all things in har-mo-ny. You gave us

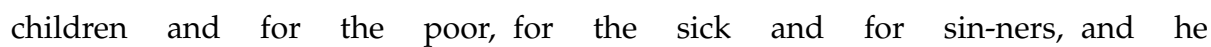
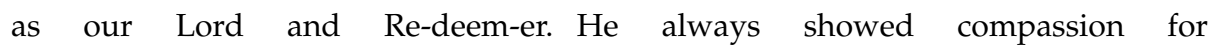
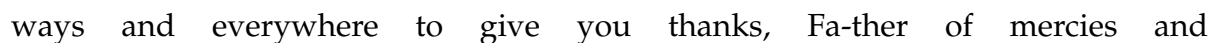
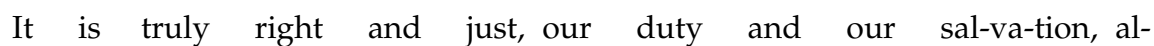
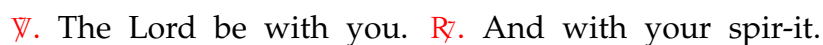


the same Word made flesh as Mediator, and he has spoken your




words to us and called us to fol-low him. He is the way that  
leads us to you, the truth that sets us free, the life that fills  
us with glad-ness. Through your Son you gather men and women,  
whom you made for the glory of your name, in-to one fam-i-ly,  
redeemed by the Blood of his Cross and signed with the seal  
of the Spir-it. There-fore, now and for ag-es un-end-ing, with all the  
Angels, we proclaim your glo-ry, as in joyful cele-bra-tion we ac-claim:

THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS IV  
*Jesus, Who Went about Doing Good*







be-came a neigh-bor to the oppressed and the af-flict-ed. By word  
and deed he an-nounced to the world that you are our Fa-ther  
and that you care for all your sons and daugh-ters. And so,  
with all the An-gels and Saints, we exalt and bless your name  
and sing the hymn of your glo-ry, as without end we ac-claim:

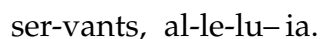
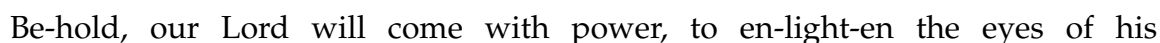
2 February  
THE PRESENTATION OF THE LORD

While the candles are being lit, the following antiphon or another appropriate chant is sung.



Ec-ce Dó-mi-nus nos-ter cum vir-tú-te vé-ni-et, ut il-lú-mi-net ó-cu-los  
ser-vó-rum su-ó-rum, al-le-lú-ia.

Or:



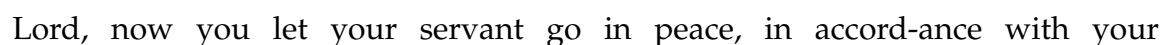
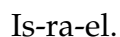
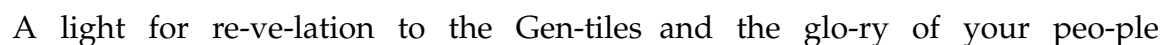
Or:

In this case, all respond:

Antiphon  
All carry lighted candles. As the procession moves forward, one or other of the antiphons that follow is sung, namely the antiphon A light for revelation with the cantic (Ex 2:29-32), or the antiphon Sion, adorn your bridal chamber or another appropriate ant.

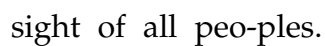
Lu-men ad re-ve-la-ti-ó-nem gén-ti-um, et gló-ri-am ple-bis tu-ae Is-ra-el.

Or:  
Antiphon

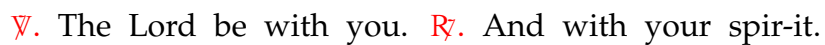


The first system of musical notation for 'The Rose Tree' is written on a five-line staff. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of several measures, including a half note, a quarter note, and a half note, with a repeat sign at the end. The lyrics 'The Rose Tree' are written below the staff.

For my eyes have seen your sal-va-tion, which you have prepared in the

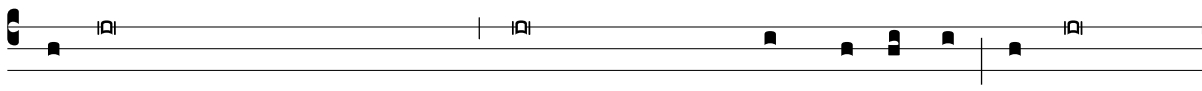


# The mystery of the Presentation of the Lord

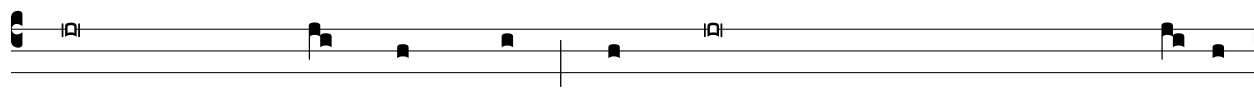




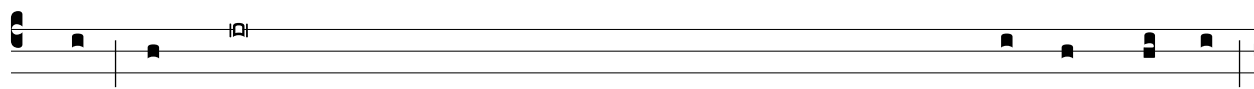
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



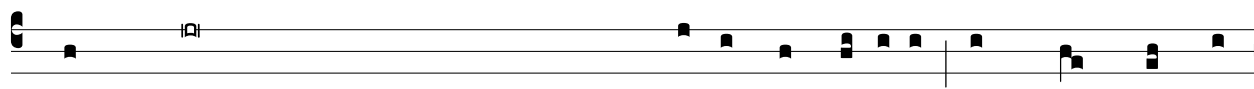
It is truly right and just, our duty and our sal-va-tion, al-ways and



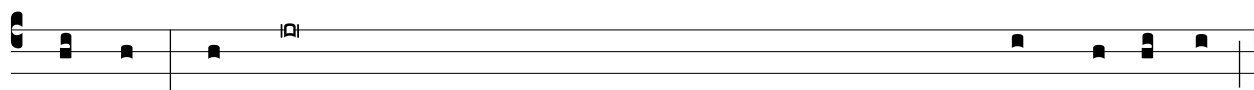
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



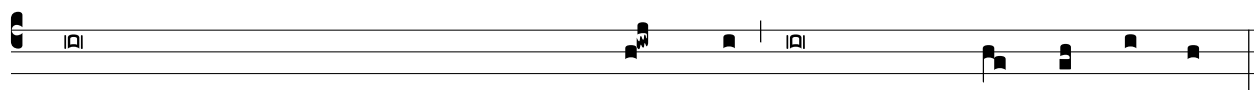
God. For your co-eternal Son was presented on this day in the Tem-ple



and revealed by the Spirit as the glo-ry of Is-ra-el and Light of the



na-tions. And so, we, too, go forth, rejoicing to encounter your Sal-va-tion,

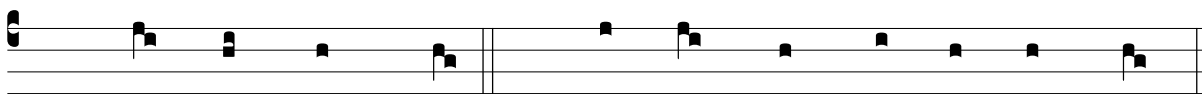


and with the Angels and Saints praise you, as without end we ac-claim:

19 March  
SAINT JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY  
The mission of Saint Joseph



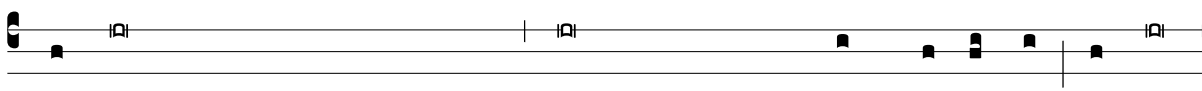
∇. The Lord be with you. Ṙ. And with your spir-it.



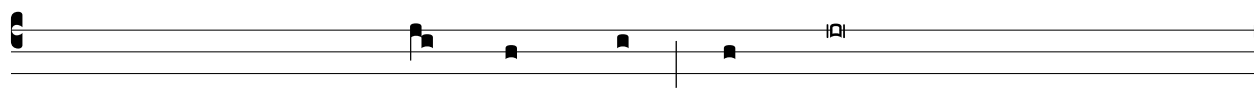
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



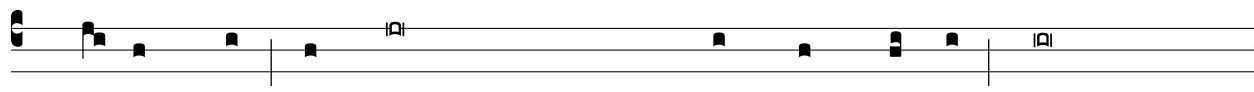
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



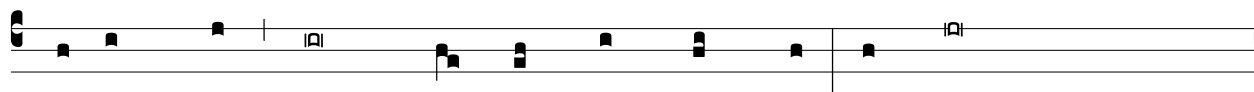
It is truly right and just, our duty and our sal-va-tion, al-ways



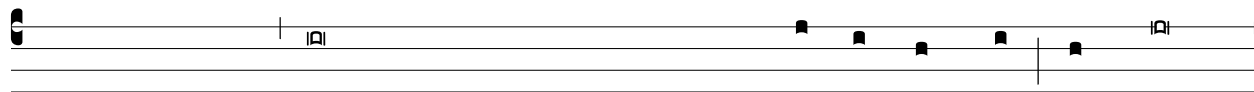
and everywhere to give you thanks, Lord, holy Father, almighty and



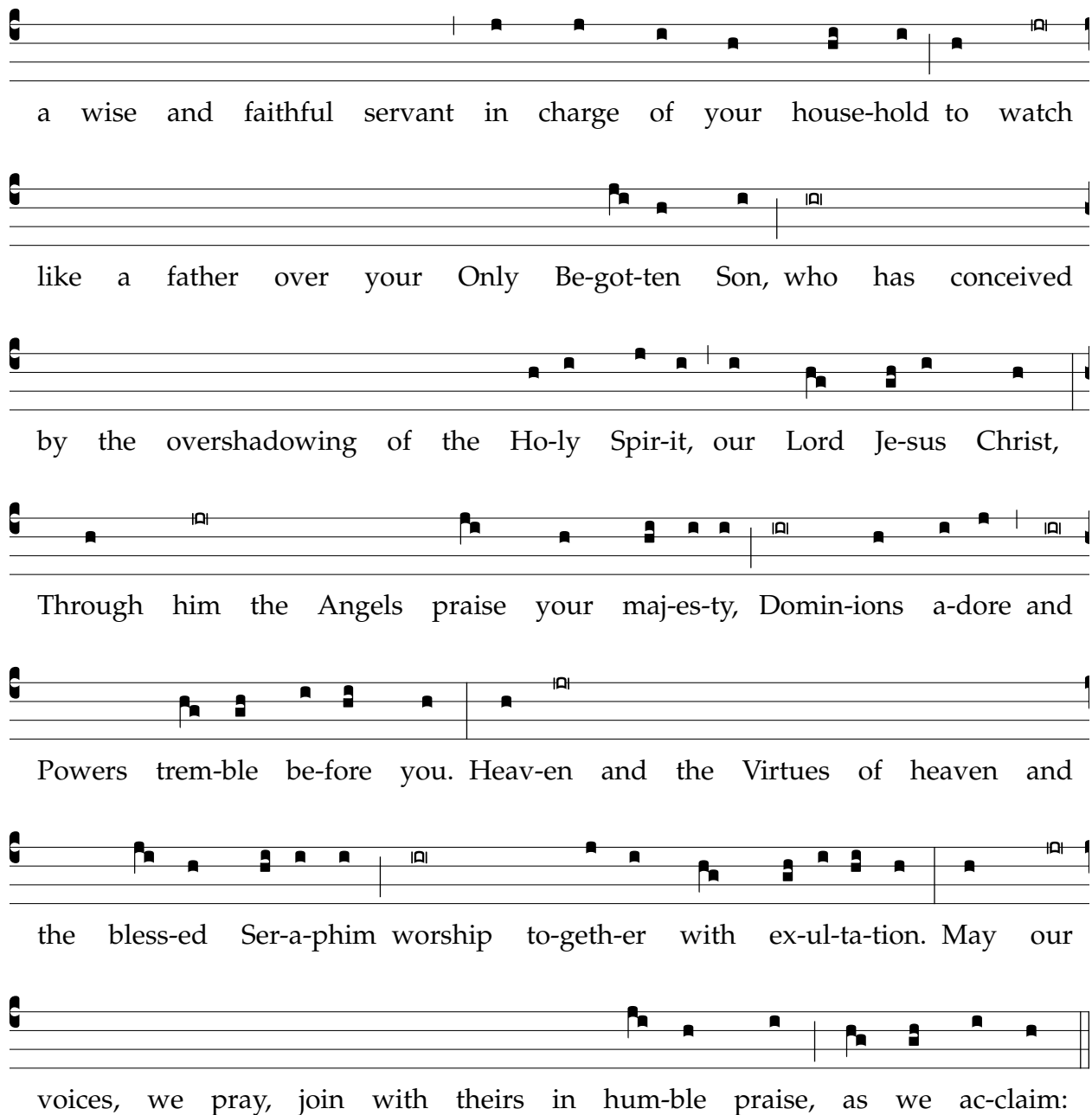
e-ter-nal God, and on the Solemnity of Saint Jo-seph, to give you



fit-ting praise, to glori-fy you and bless you. For this just man was



given by you as spouse to the Virgin Moth-er of God and set as



a wise and faithful servant in charge of your house-hold to watch

like a father over your Only Be-got-ten Son, who has conceived

by the overshadowing of the Ho-ly Spir-it, our Lord Je-sus Christ,

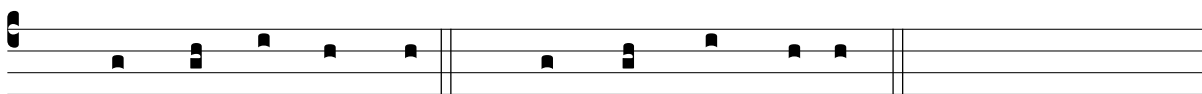
Through him the Angels praise your maj-es-ty, Domin-ions a-dore and

Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and

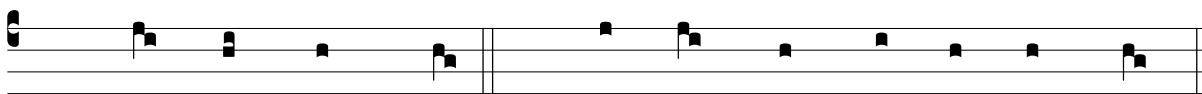
the bless-ed Ser-a-phim worship to-geth-er with ex-ul-ta-tion. May our

voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

25 March  
 THE ANNUNCIATION OF THE LORD  
*The mystery of the Incarnation*



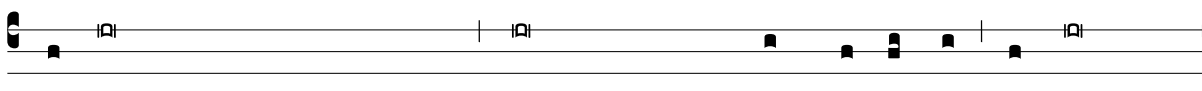
*R.* The Lord be with you. *R.* And with your spir-it.



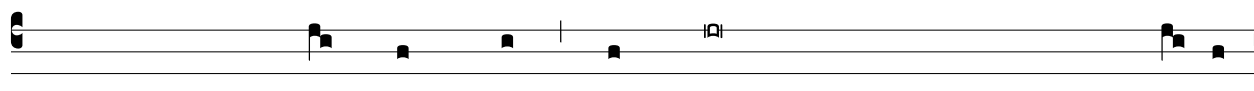
*V.* Lift up your hearts. *R.* We lift them up to the Lord.



*V.* Let us give thanks to the Lord our God. *R.* It is right and just.



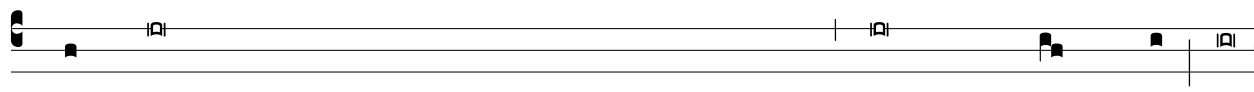
It is truly right and just, our duty and our sal-va-tion, al-ways and



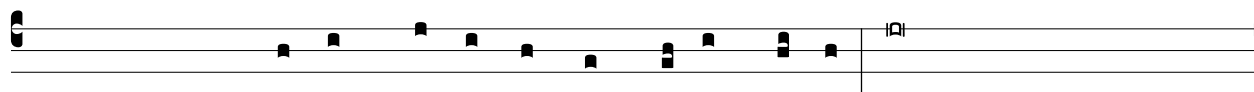
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



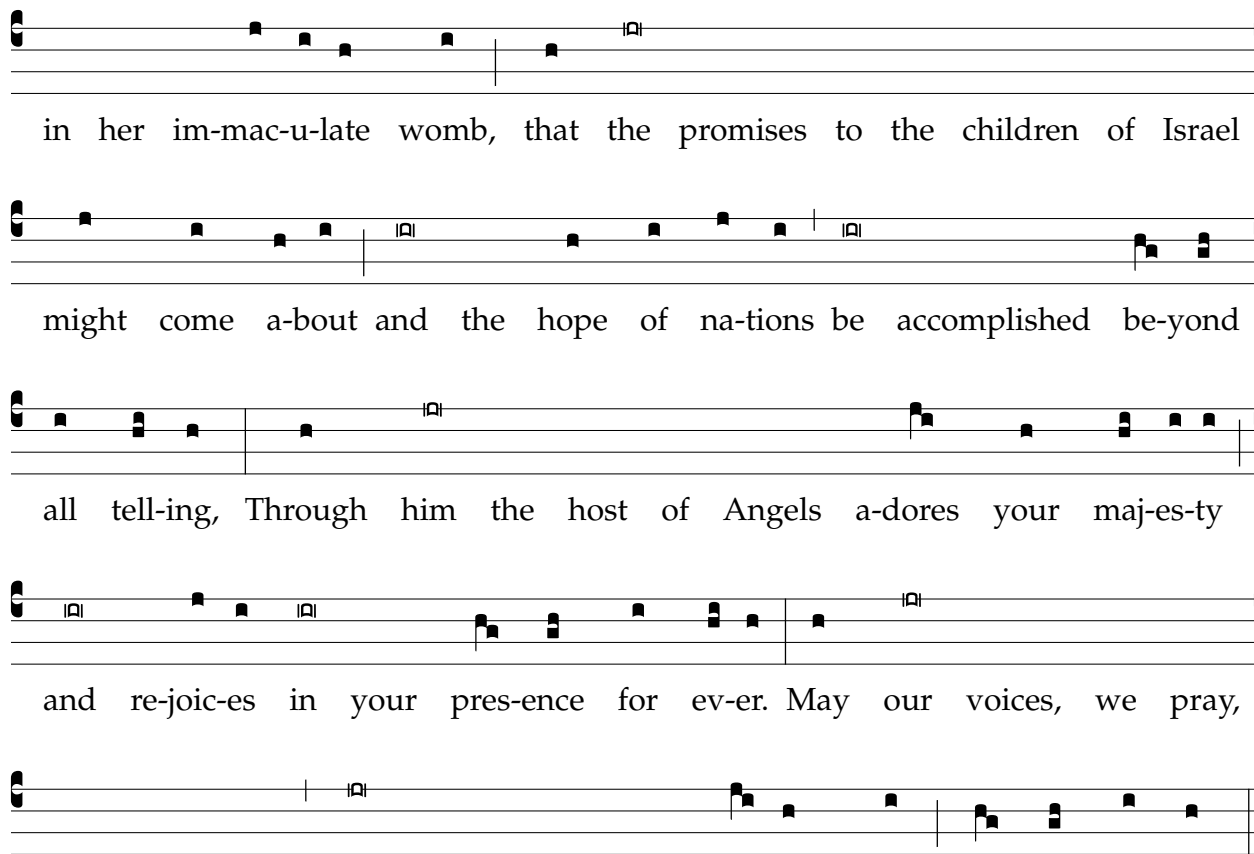
God, through Christ our Lord. For the Virgin Mary heard with faith



that the Christ was to be born among men and for men's sake by



the overshad-ow-ing pow-er of the Ho-ly Spir-it. Lovingly she bore him



in her im-mac-u-late womb, that the promises to the children of Israel

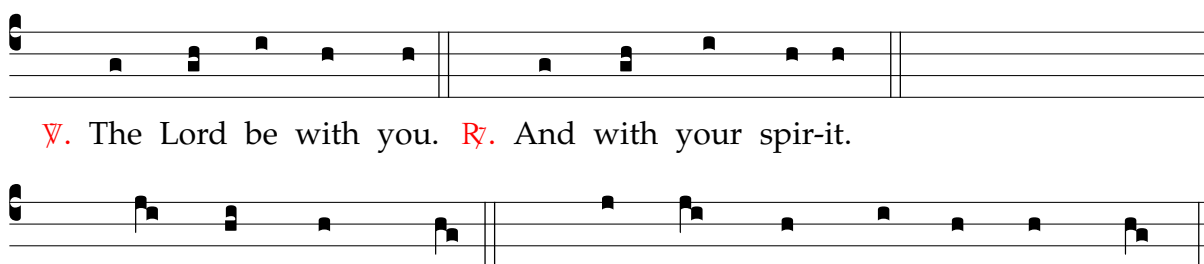
might come a-bout and the hope of na-tions be accomplished be-yond

all tell-ing, Through him the host of Angels a-dores your maj-es-ty

and re-joic-es in your pres-ence for ev-er. May our voices, we pray,

join with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

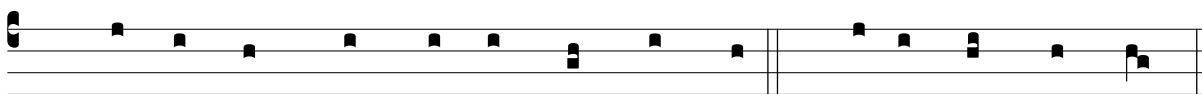
1 May  
 SAINT JOSEPH THE WORKER  
 The mission of Saint Joseph



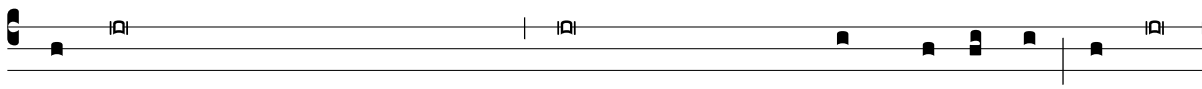
∇. The Lord be with you. R∇. And with your spir-it.

∇. Lift up your hearts. R∇. We lift them up to the Lord.

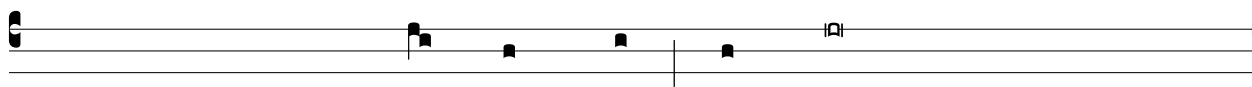




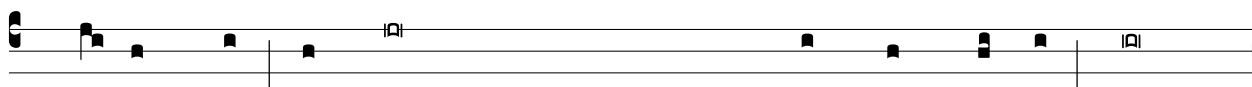
∇. Let us give thanks to the Lord our God. R. It is right and just.



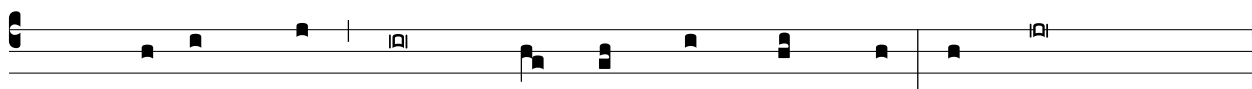
It is truly right and just, our duty and our sal-va-tion, al-ways



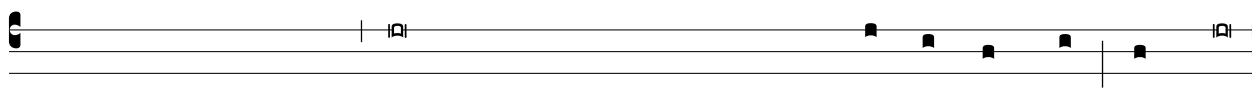
and everywhere to give you thanks, Lord, holy Father, almighty and



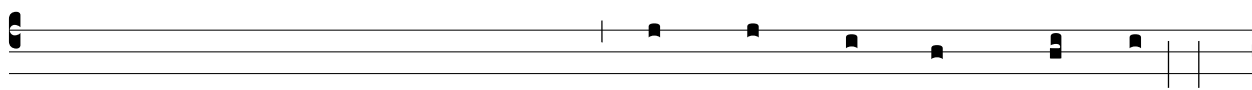
e-ter-nal God, and on the commemoration of Saint Jo-seph, to give



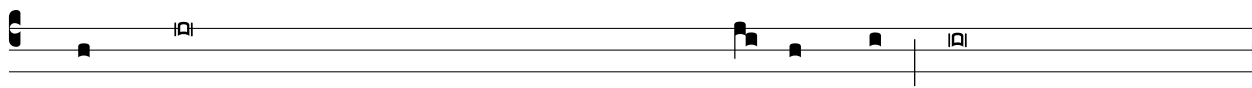
you fit-ting praise, to glori-fy you and bless you. For this just man



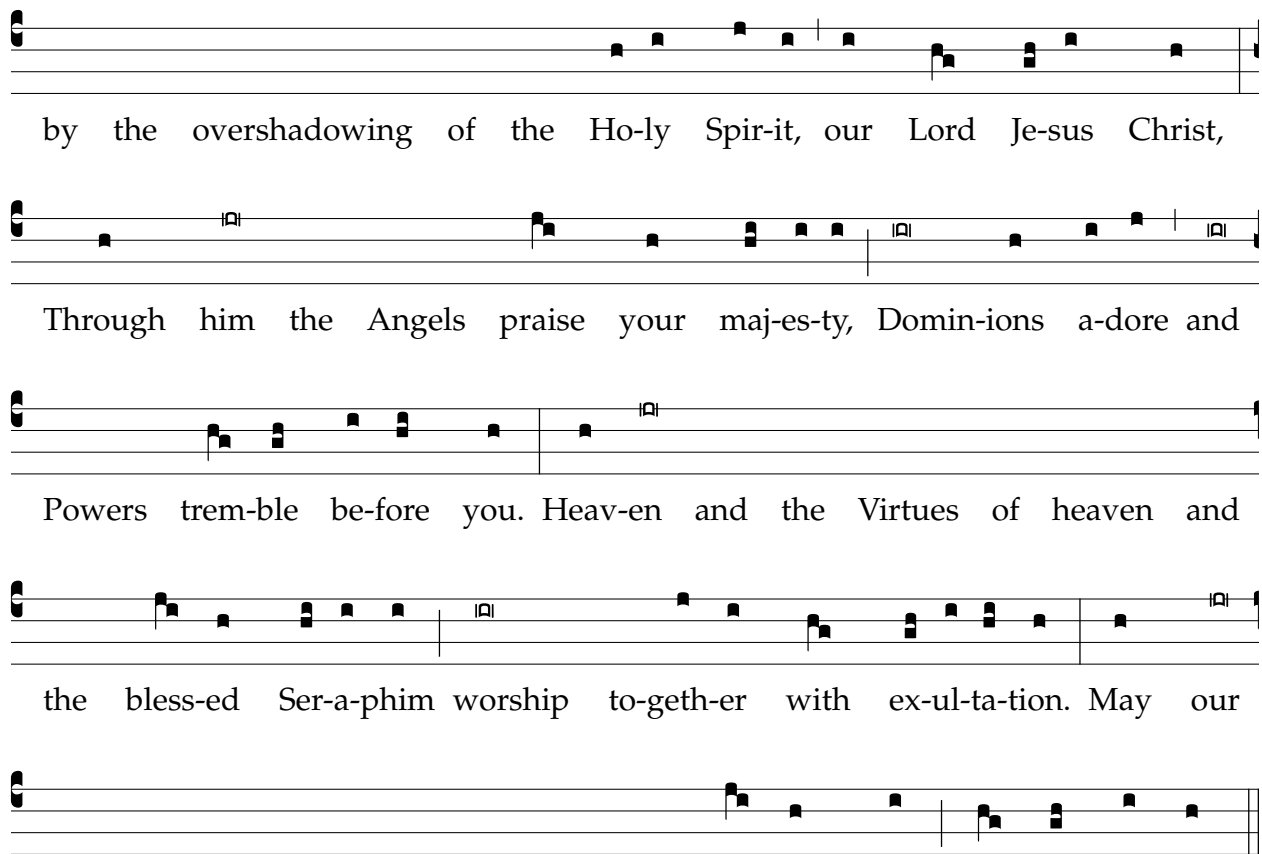
was given by you as spouse to the Virgin Moth-er of God and set



as a wise and faithful servant in charge of your house-hold to



watch like a father over your Only Be-got-ten Son, who was conceived



by the overshadowing of the Ho-ly Spir-it, our Lord Je-sus Christ,

Through him the Angels praise your maj-es-ty, Domin-ions a-dore and

Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and

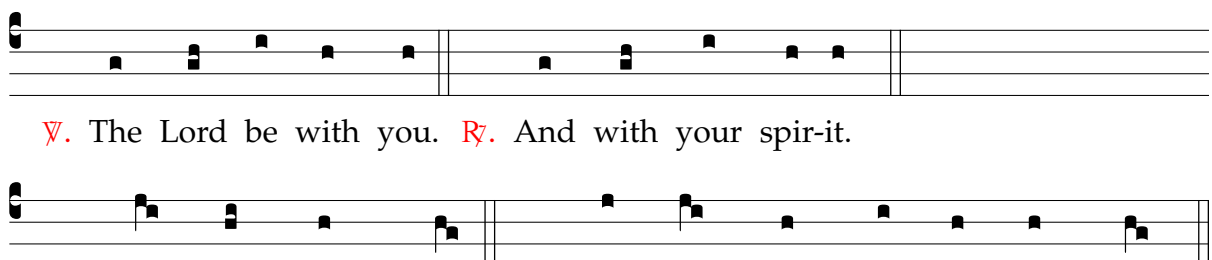
the bless-ed Ser-a-phim worship to-geth-er with ex-ul-ta-tion. May our

voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

## VOTIVE MASS: SAINT JOSEPH

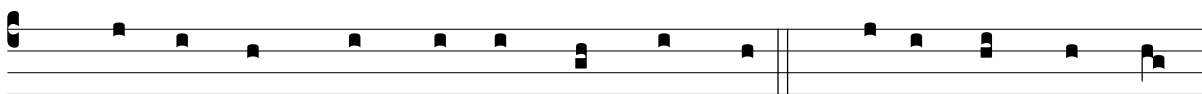
24 June  
THE NATIVITY OF SAINT JOHN THE BAPTIST

### The mission of the Precursor

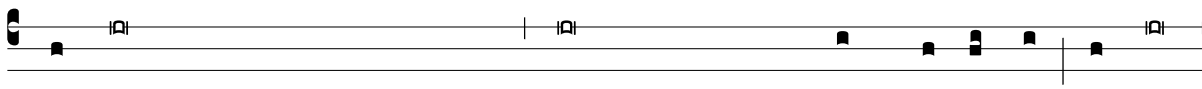


℣. The Lord be with you. ℞. And with your spir-it.

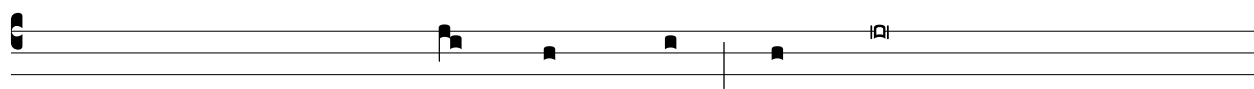
℣. Lift up your hearts. ℞. We lift them up to the Lord.



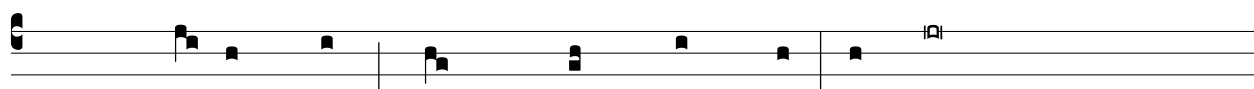
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



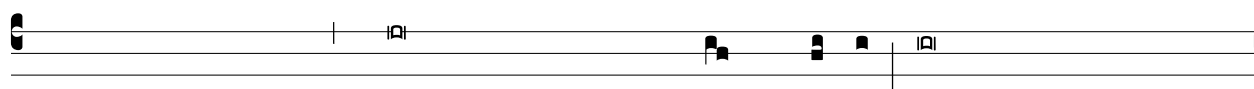
It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, ho-ly Father, almighty



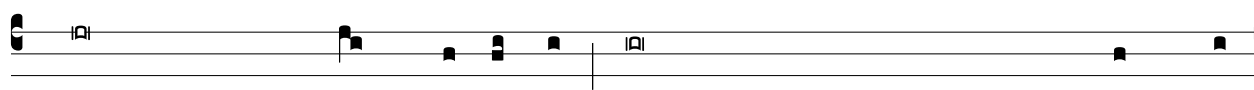
and e-ter-nal God, through Christ our Lord. In his Precursor, Saint



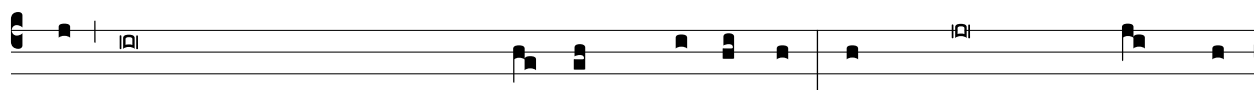
John the Baptist, we praise your great glo-ry, for you consecrated



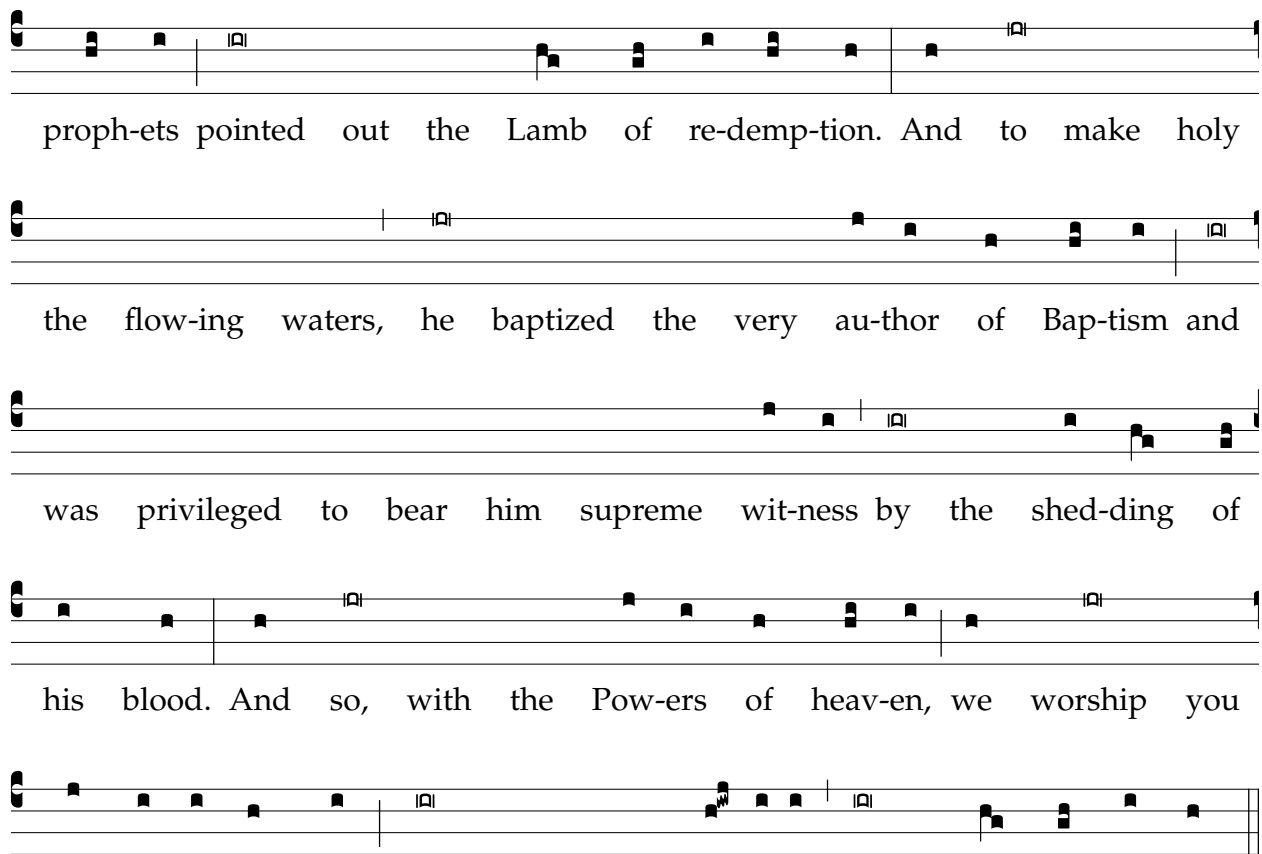
him for a sin-gu-lar hon-or among those born of wom-en. His



birth brought great re-joic-ing; even in the womb he leapt for

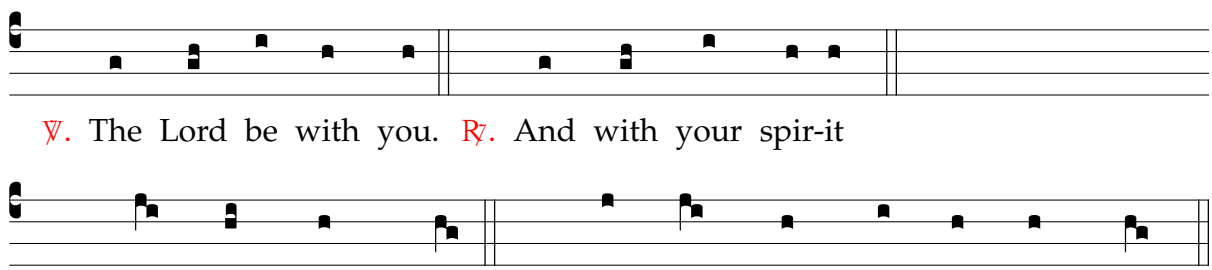


joy at the coming of hu-man sal-va-tion. He alone of all the

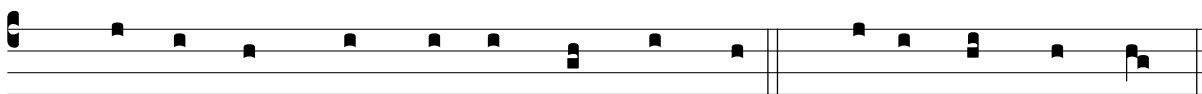


proph-ets pointed out the Lamb of re-demp-tion. And to make holy  
the flow-ing waters, he baptized the very au-thor of Bap-tism and  
was privileged to bear him supreme wit-ness by the shed-ding of  
his blood. And so, with the Pow-ers of heav-en, we worship you  
con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

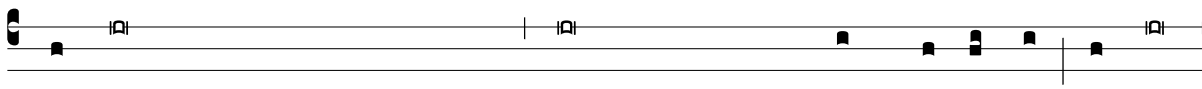
29 June  
SAINTS PETER AND PAUL, APOSTLES  
The twofold mission of Peter and Paul in the Church



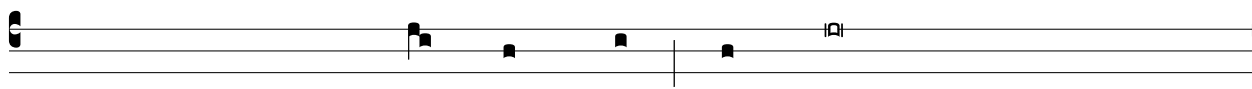
∇. The Lord be with you. R∇. And with your spir-it  
∇. Lift up your hearts. R∇. We lift them up to the Lord.



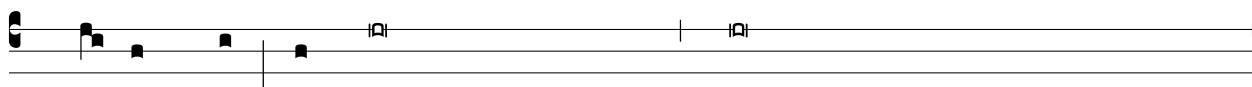
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



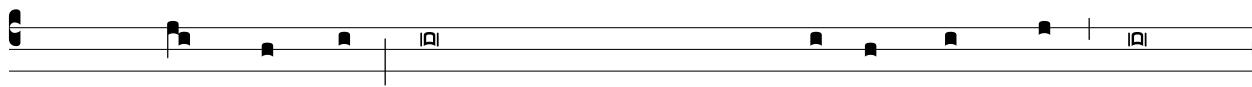
It is truly right and just, our duty and our sal-va-tion, al-ways



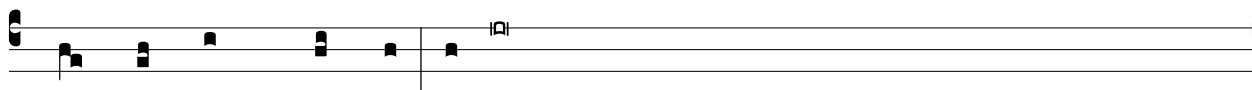
and everywhere to give you thanks, Lord, holy Father, almighty and



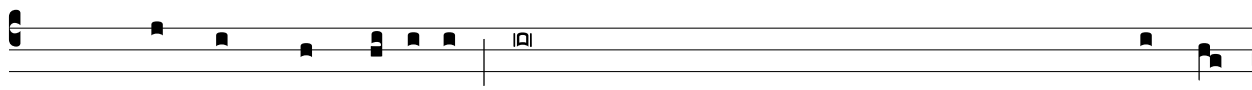
e-ter-nal God. For by your providence the blessed Apostles Peter and



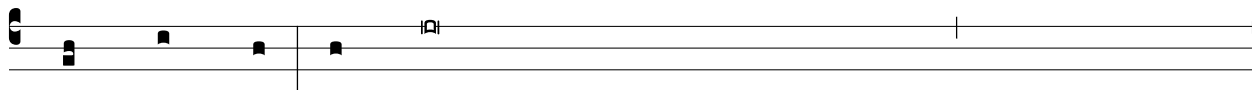
Paul bring us joy: Peter, foremost in con-fess-ing the faith, Paul, its



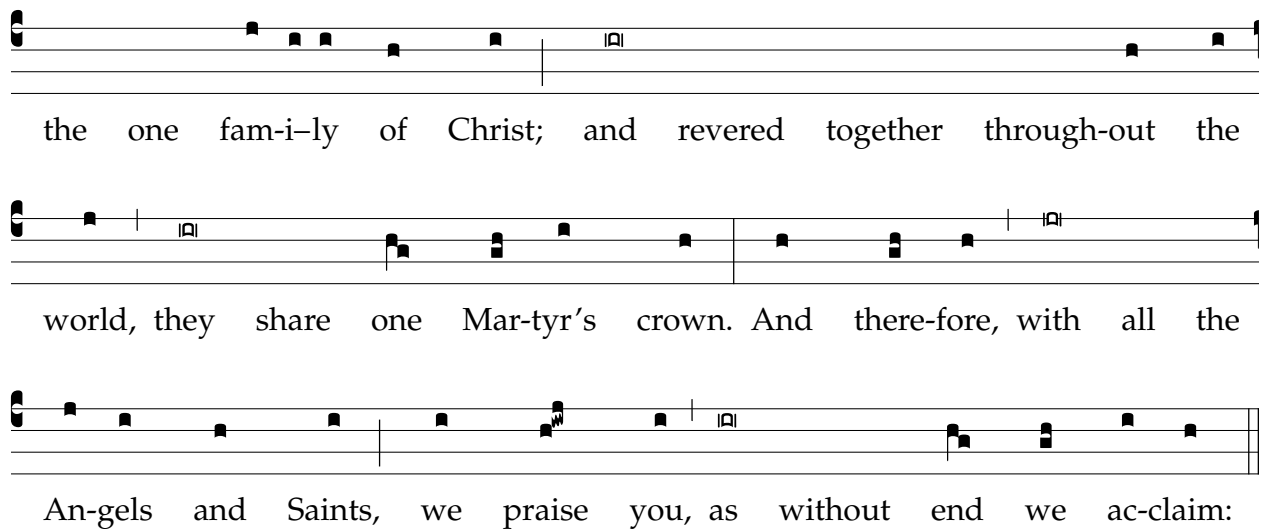
out-stand-ing preach-er, Pe-ter, who established the early Church from



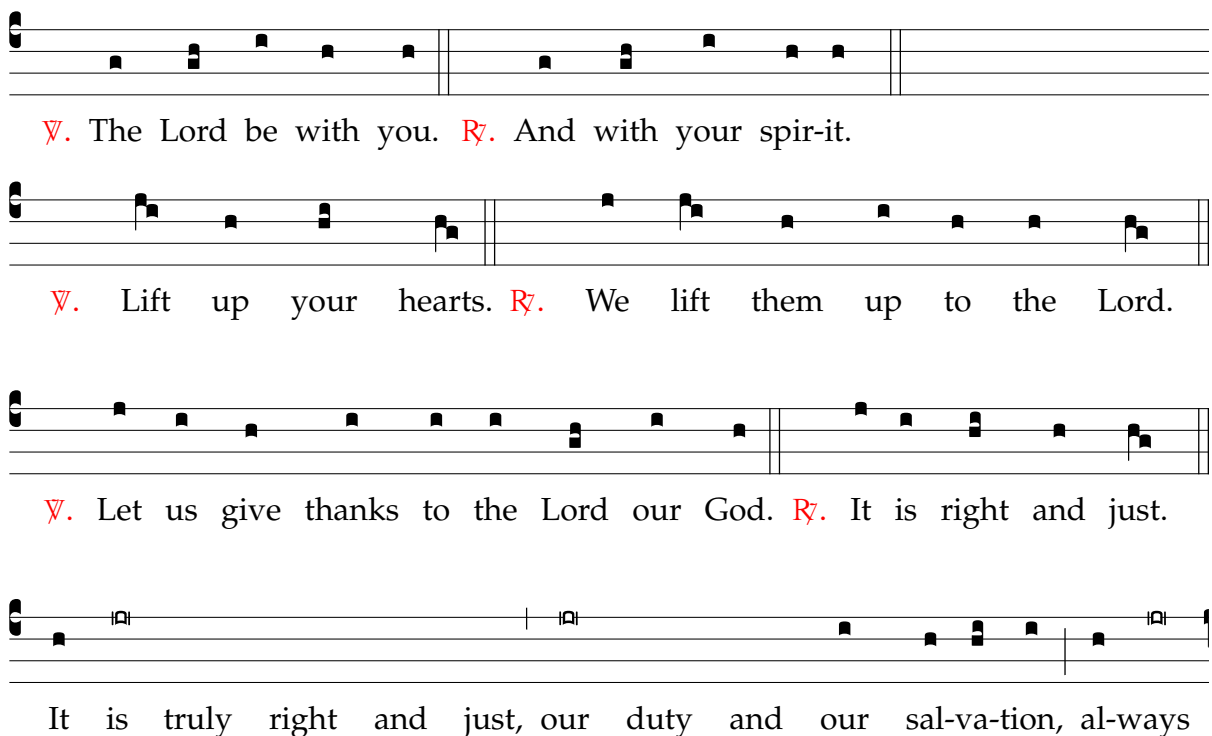
the rem-nant of Is-ra-el, Paul, master and teacher of the Gen-tiles

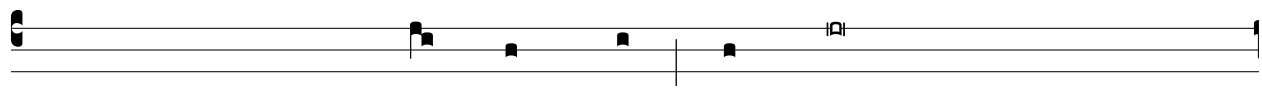


that you call. And so, each in a different way gathered together

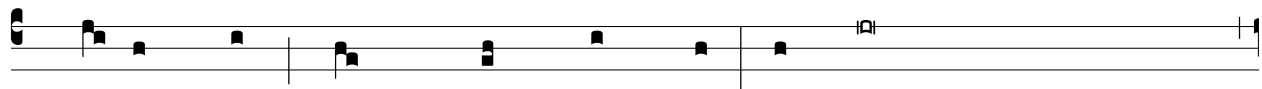


6 August  
THE TRANSFIGURATION OF THE LORD  
*The mystery of the Transfiguration*

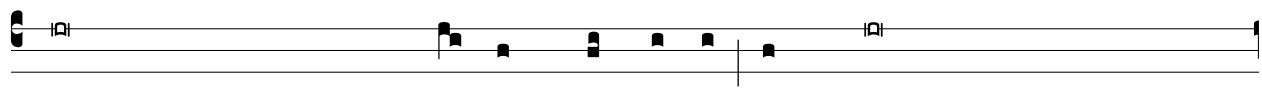




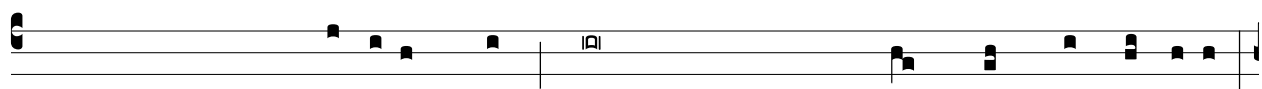
and everywhere to give you thanks, Lord, holy Father, almighty and



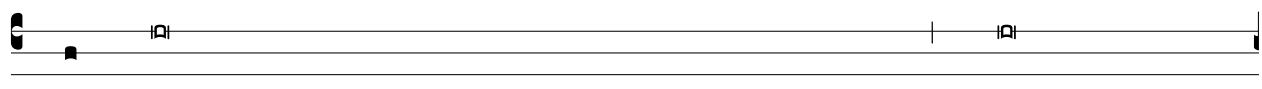
e-ter-nal God, through Christ our Lord. For he revealed his glory



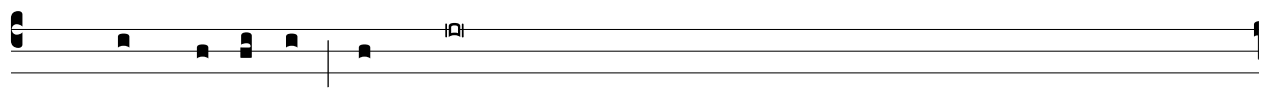
in the presence of cho-sen wit-ness-es and filled with the greatest



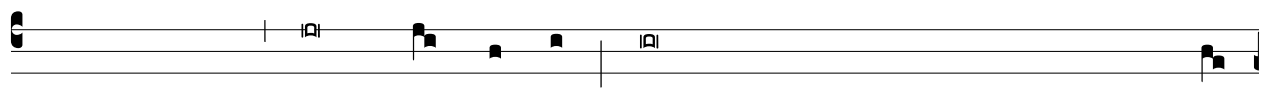
splendor that bod-i-ly form which he shares with all hu-man-i-ty,



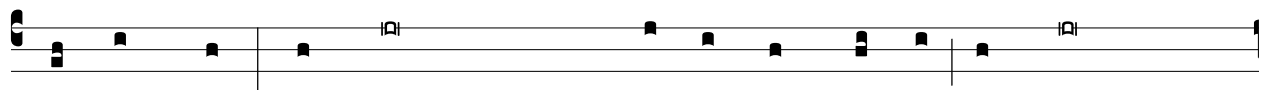
that the scandal of the Cross might be removed from the hearts



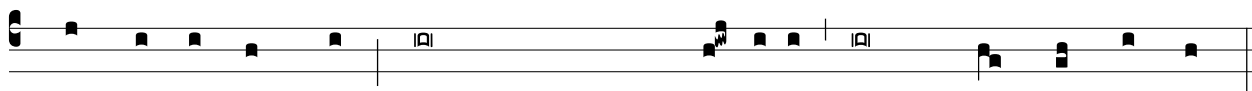
of his dis-ci-ples and that he might show how in the Body of the



whole Church is to be ful-filled what is wonderfully shone forth first

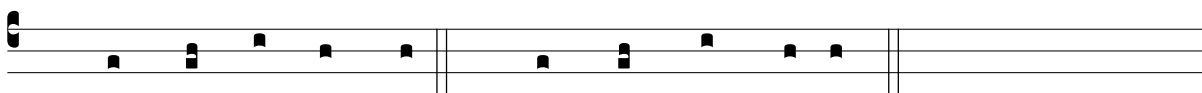


in its Head. And so, with the Pow-ers of heav-en, we worship you

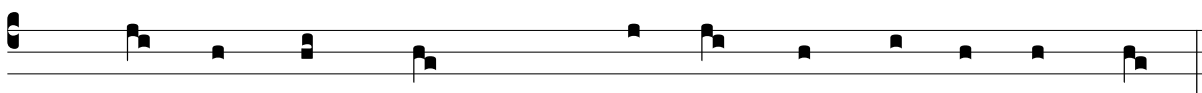


con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

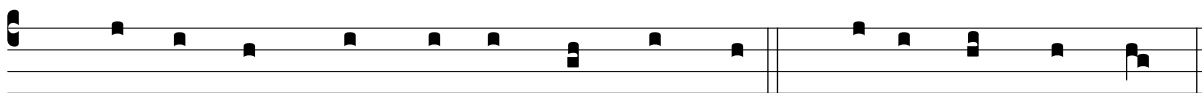
15 August  
THE ASSUMPTION OF THE BLESSED VIRGIN MARY  
The glory of Mary assumed into heaven



∇. The Lord be with you. Ṙ. And with your spir-it.



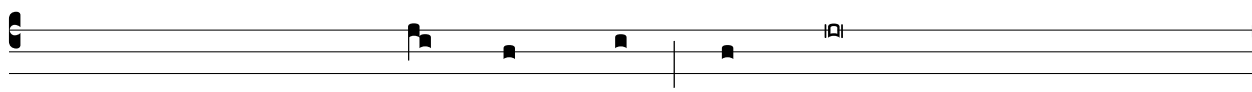
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, almighty and



e-ter-nal God, through Christ our Lord. For today the Virgin Mother of

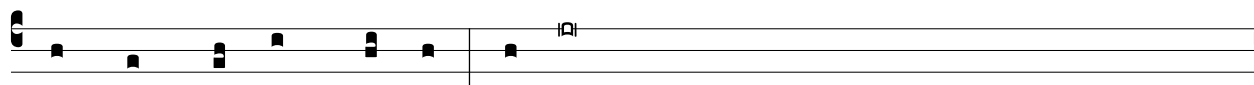




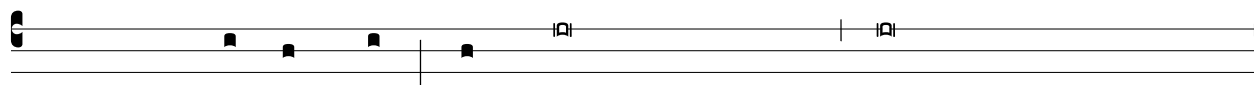
God was as-sumed in-to heav-en as the beginning and image of your



Church's coming to per-fec-tion and a sign of sure hope and com-fort



to your pil-grim peo-ple; right-ly you would not allow her to see the



corruption of the tomb, since from her own body she marvelously brought



forth your in-car-nate Son, the Au-thor of all life. And so, in company

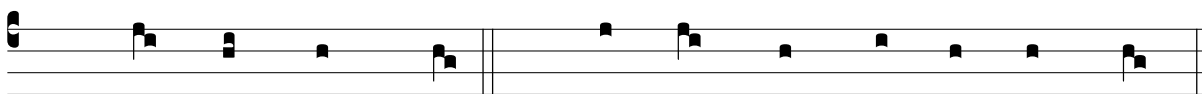


with the choirs of An-gels, we praise you, and with joy we pro-claim:

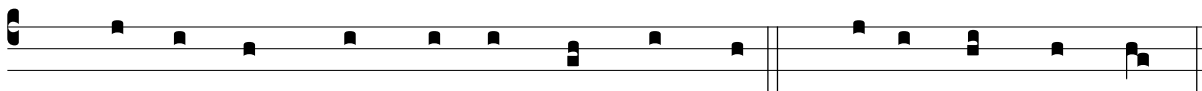
14 September  
EXALTATION OF THE HOLY CROSS  
The victory of the glorious Cross



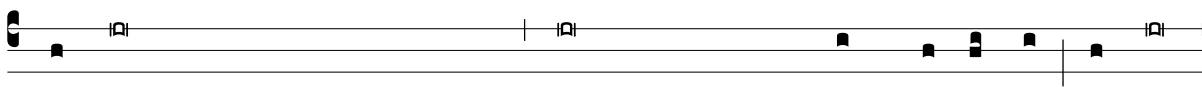
∇. The Lord be with you. Ṙ. And with your spir-it.



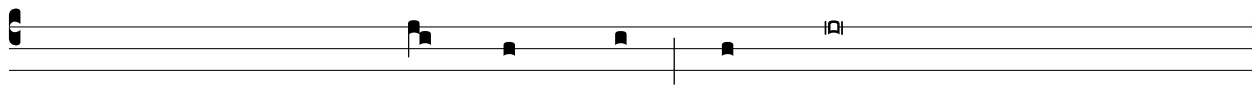
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



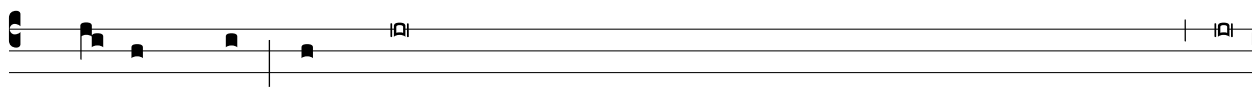
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



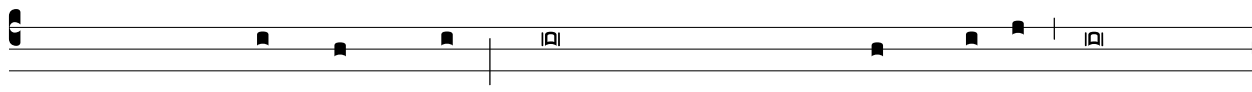
It is truly right and just, our duty and our sal-va-tion, al-ways



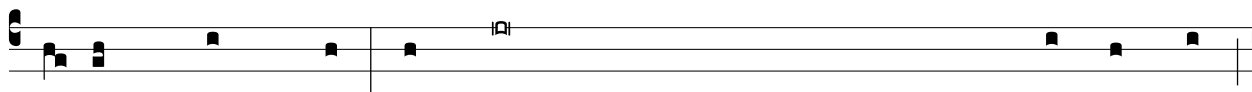
and everywhere to give you thanks, Lord, holy Father, almighty and



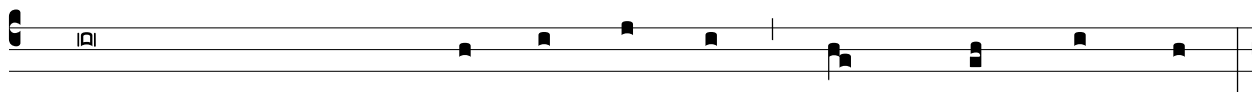
e-ter-nal God. For you placed the salvation of the human race on



the wood of the Cross, so that, where death a-rose, life might



a-gain spring forth and the evil one who, conquered on a tree,

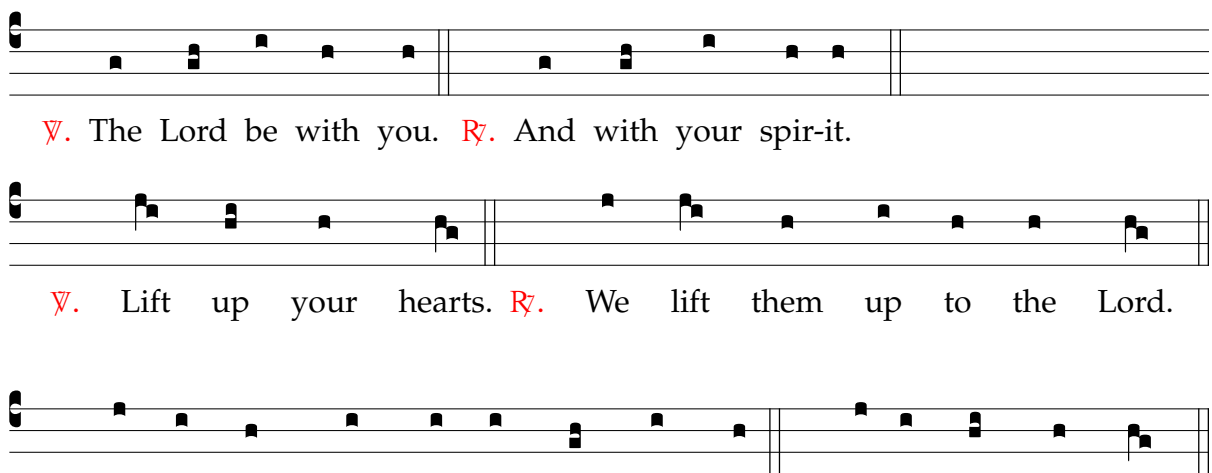


might likewise on a tree be con-quer-ed, through Christ our Lord.



Through him the Angels praise your maj-es-ty, Domin-ions a-dore and  
 powers trem-ble be-fore you. Heav-en and the Virtues of heaven and  
 the bless-ed Ser-a-phim worship to-geth-er with ex-ul-ta-tion. May our  
 voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

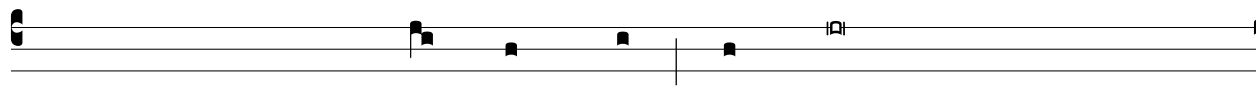
29 September  
 SAINTS MICHAEL, GABRIEL, AND RAPHAEL, ARCHANGELS  
 God glorified through the Angels



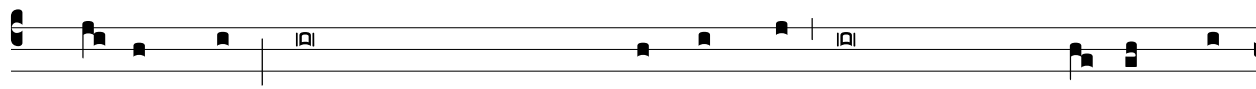
℣. The Lord be with you. ℞. And with your spir-it.  
 ℣. Lift up your hearts. ℞. We lift them up to the Lord.  
 ℣. Let us give thanks to the Lord our God. ℞. It is right and just.



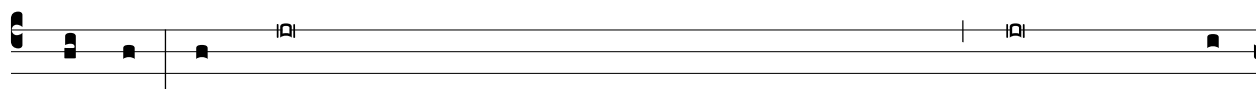
It is truly right and just, our duty and our sal-va-tion, al-ways



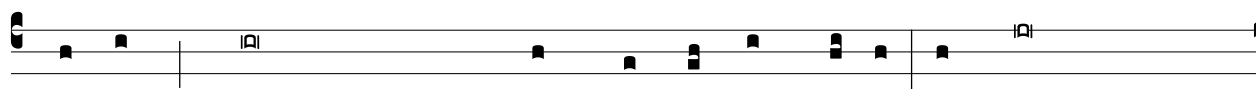
and everywhere to give you thanks, Lord, holy Father, almighty and



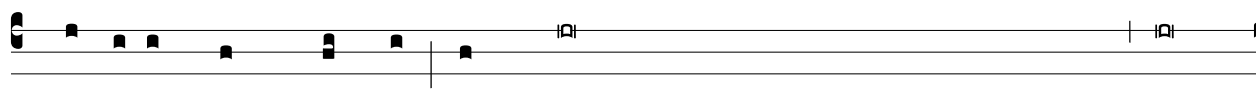
e-ter-nal God, and to praise you with-out end in your Arch-an-gels and



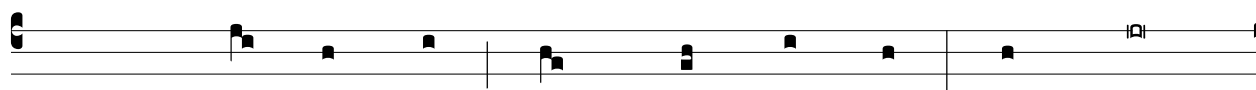
An-gels. For the honor we pay the angelic creatures in whom you



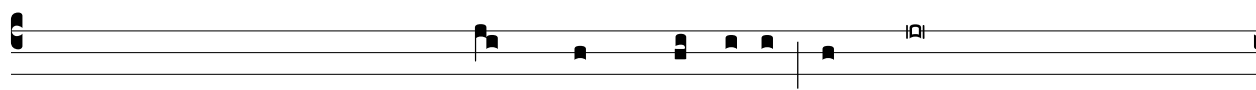
de-light redounds to your own sur-pass-ing glo-ry, and by their great



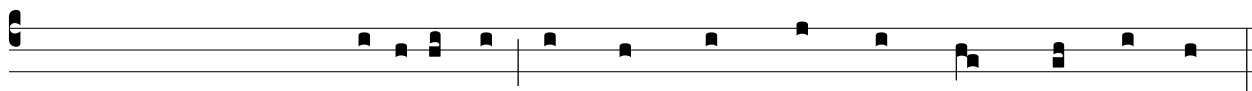
dig-ni-ty and splen-dor you show how infinitely great you are, to be



exalted a-bove all things, through Christ our Lord. Through him the



multitude of Angels ex-tols your maj-es-ty, and we are united with

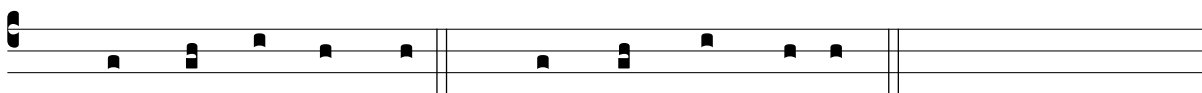


them in exultant ad-o-ra-tion, as with one voice of praise we ac-claim:

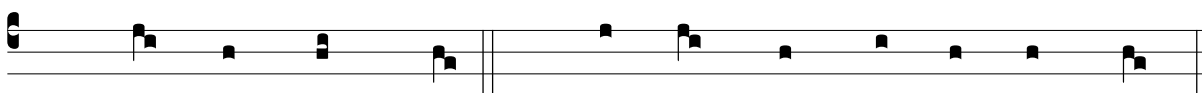
1 November

ALL SAINTS

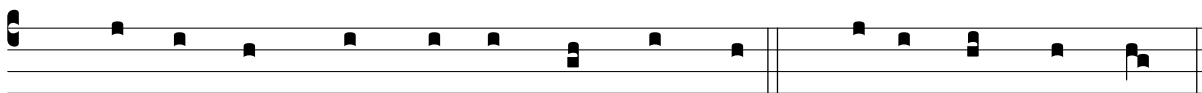
The glory of Jerusalem, our mother



∇. The Lord be with you. Ṙ. And with your spir-it.



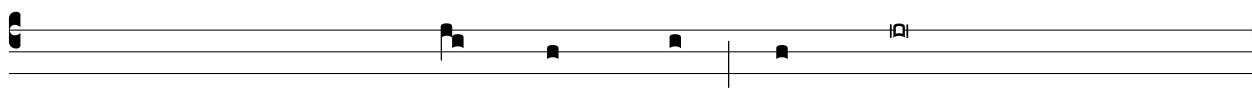
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



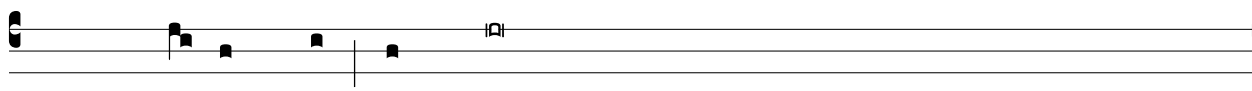
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



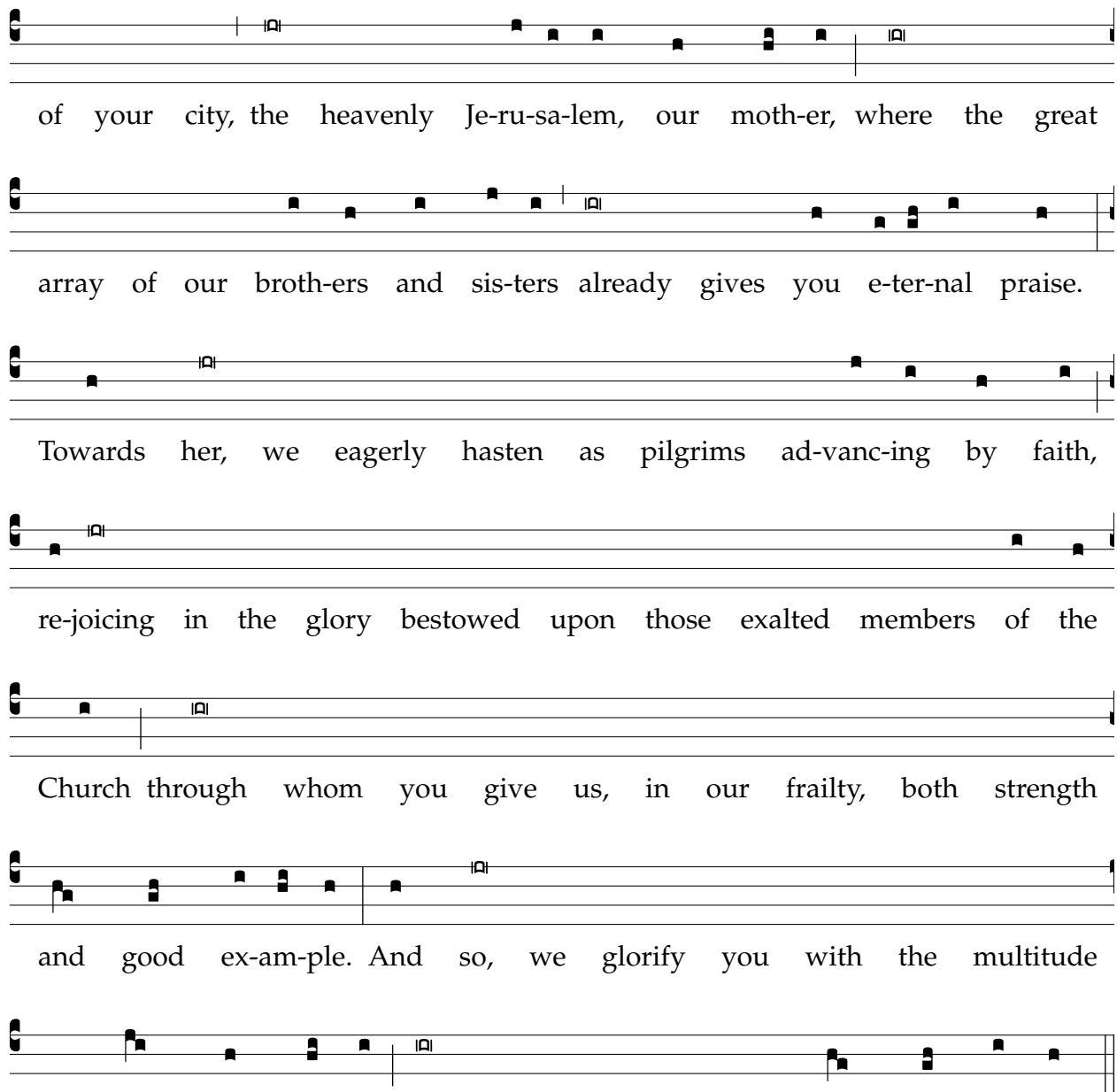
It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, almighty



and e-ter-nal God. For today by your gift we celebrate the festival



of your city, the heavenly Je-ru-sa-lem, our moth-er, where the great

array of our broth-ers and sis-ters already gives you e-ter-nal praise.

Towards her, we eagerly hasten as pilgrims ad-vanc-ing by faith,

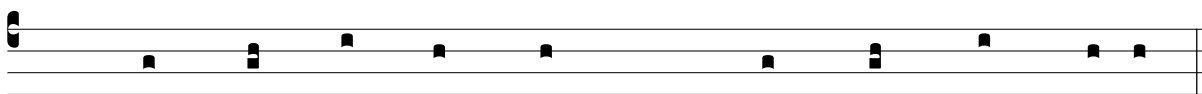
re-joicing in the glory bestowed upon those exalted members of the

Church through whom you give us, in our frailty, both strength

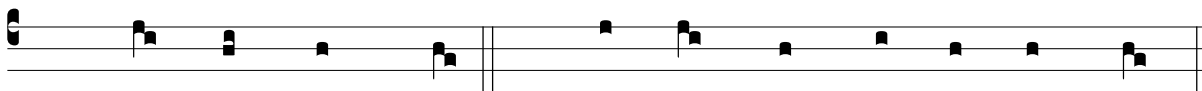
and good ex-am-ple. And so, we glorify you with the multitude

of Saints and An-gels, as with one voice of praise we ac-claim:

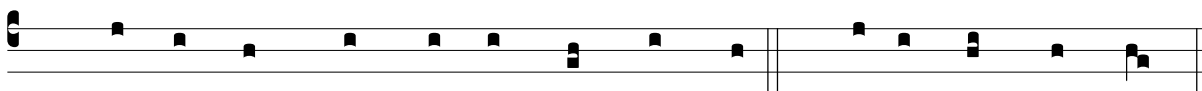
9 November  
 THE DEDICATION OF THE LATERAN BASILICA  
 The mystery of the Church, the Bride of Christ and Temple of the Spirit



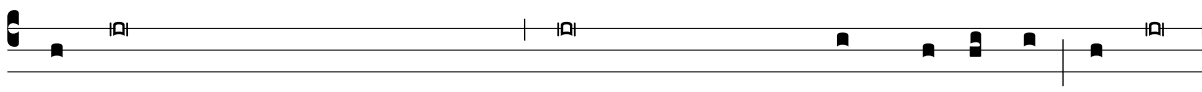
∇. The Lord be with you. Ṙ. And with your spir-it.



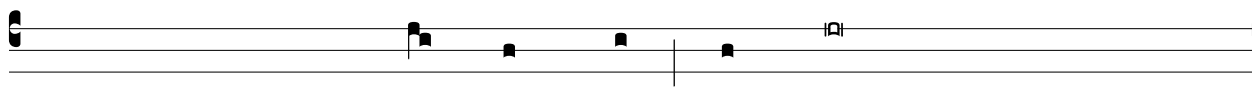
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



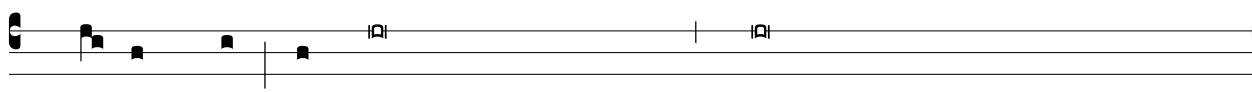
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



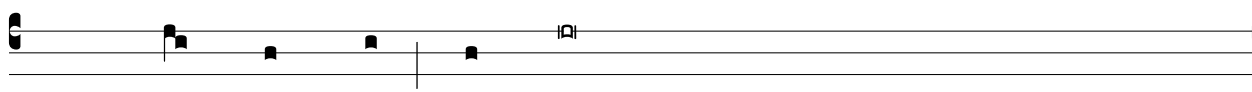
It is truly right and just, our duty and our sal-va-tion, al-ways



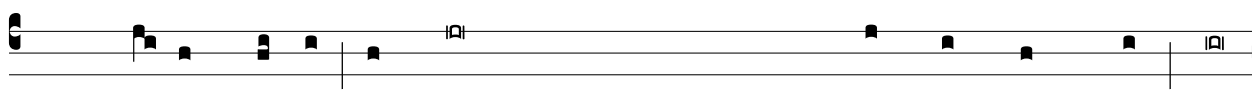
and everywhere to give you thanks, Lord, holy Father, almighty and



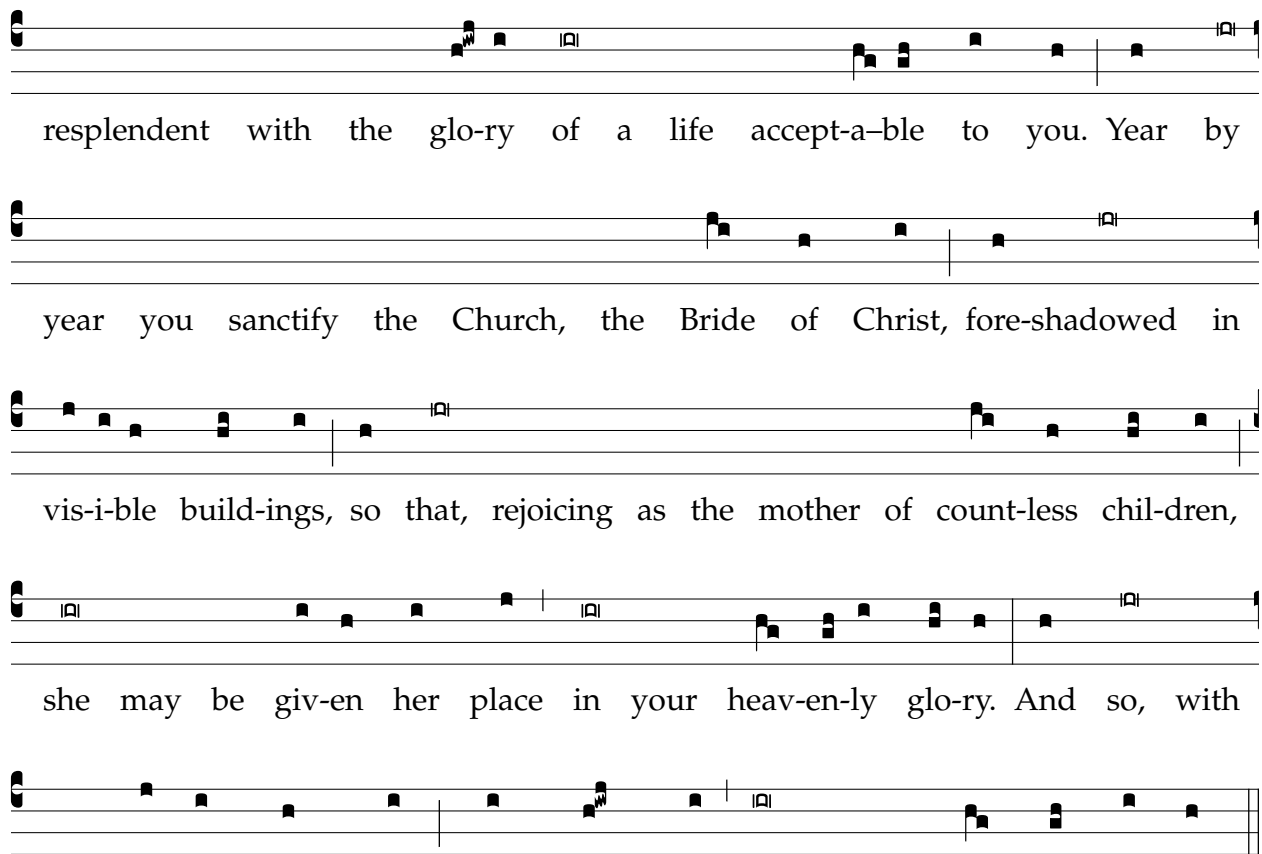
e-ter-nal God. For in your benevolence you are pleased to dwell in



this house of prayer in order to perfect us as the temple of



the Ho-ly Spir-it, sup-ported by the perpetual help of your grace and



resplendent with the glo-ry of a life accept-a-ble to you. Year by

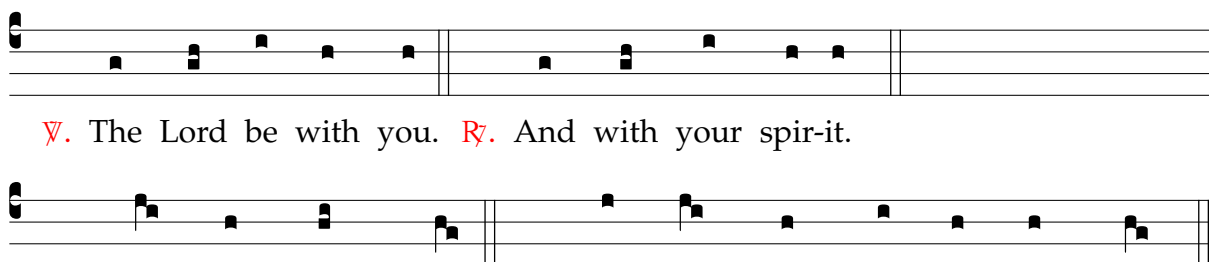
year you sanctify the Church, the Bride of Christ, fore-shadowed in

vis-i-ble build-ings, so that, rejoicing as the mother of count-less chil-dren,

she may be giv-en her place in your heav-en-ly glo-ry. And so, with

the An-gels and Saints, we praise you, as without end we ac-claim:

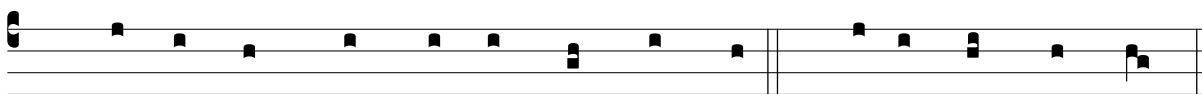
8 December  
 THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY  
*The mystery of Mary and the Church*



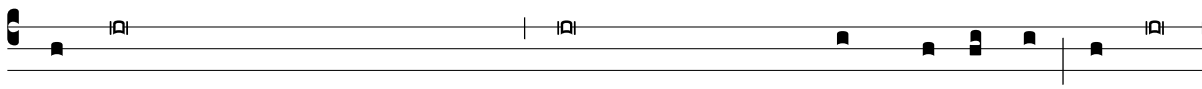
∇. The Lord be with you. Ṙ. And with your spir-it.

∇. Lift up your hearts. Ṙ. We lift them up to the Lord.

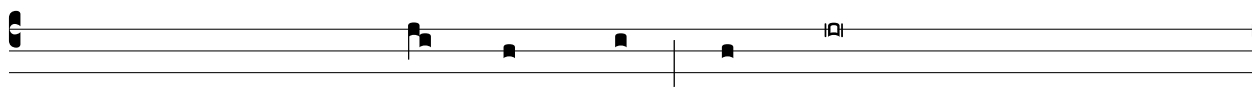




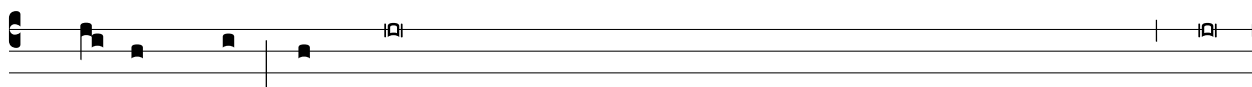
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



It is truly right and just, our duty and our sal-va-tion, al-ways



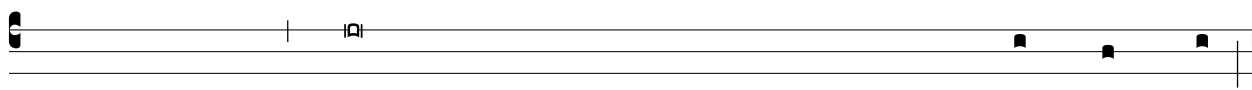
and everywhere to give you thanks, Lord, holy Father, almighty and



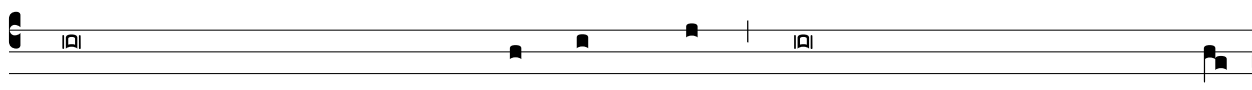
e-ter-nal God. For you preserved the Most Blessed Virgin Mary from



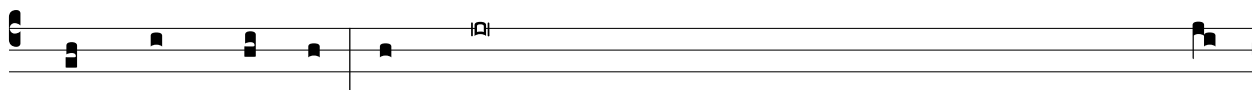
all stain of o-rig-i-nal sin, so that in her, enriched with the fullness



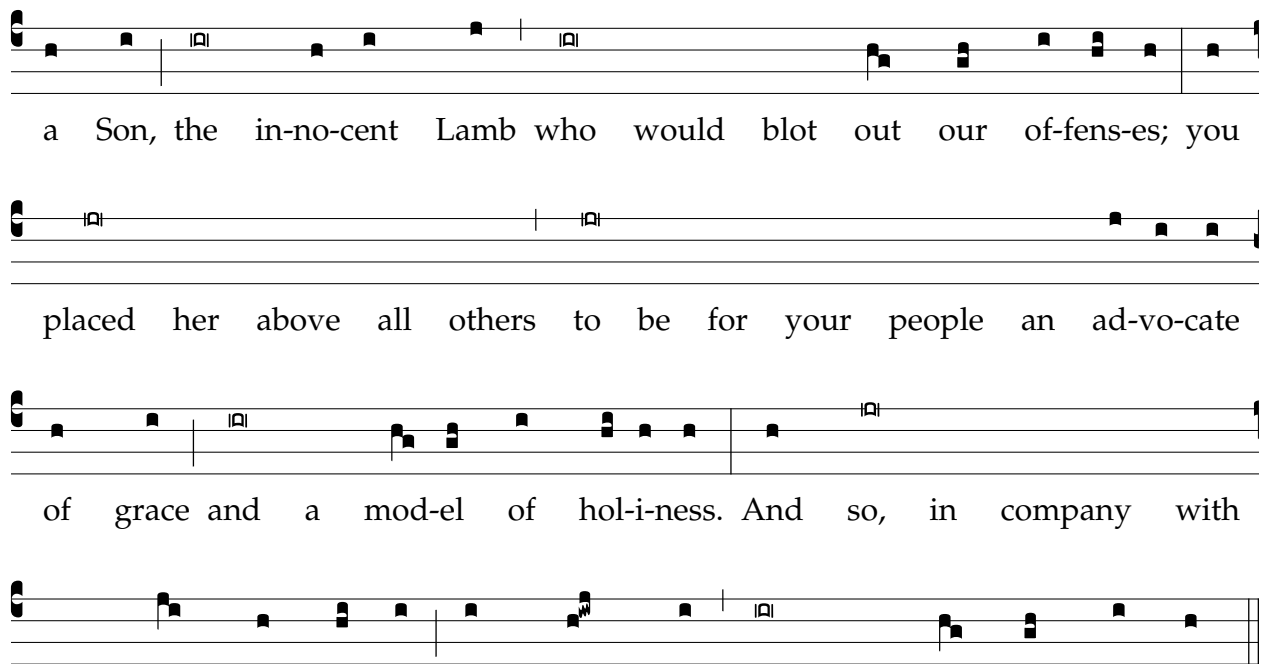
of your grace, you might prepare a worthy Mother for your Son



and signify the beginning of the Church, his beautiful Bride with-out

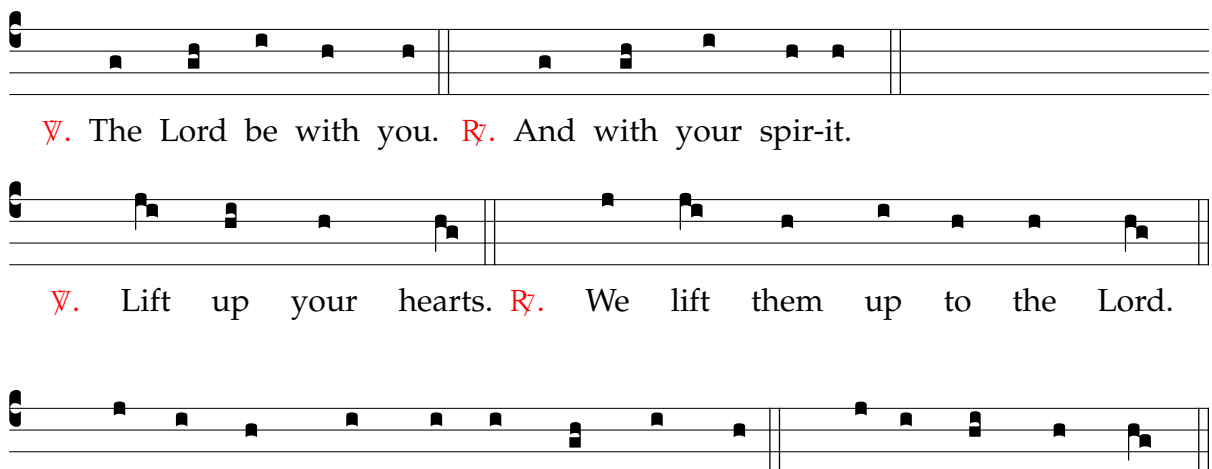


spot or wrin-kle. She, the most pure Virgin, was to bring forth



a Son, the in-no-cent Lamb who would blot out our of-fens-es; you  
 placed her above all others to be for your people an ad-vo-cate  
 of grace and a mod-el of hol-i-ness. And so, in company with  
 the choirs of An-gels, we praise you, and with joy we pro-claim:

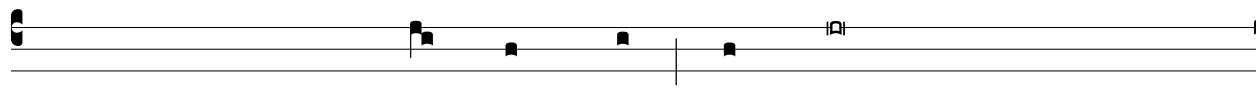
COMMON OF THE DEDICATION OF A CHURCH I. Inside the Dedicated Church  
*The mystery of the Temple of God, which is the Church*



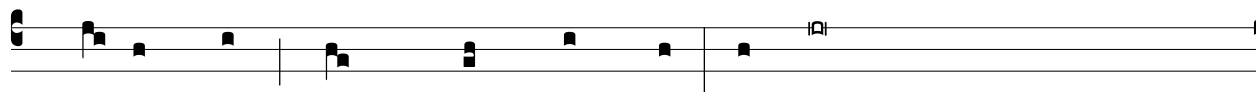
℣. The Lord be with you. ℞. And with your spir-it.  
 ℣. Lift up your hearts. ℞. We lift them up to the Lord.  
 ℣. Let us give thanks to the Lord our God. ℞. It is right and just.



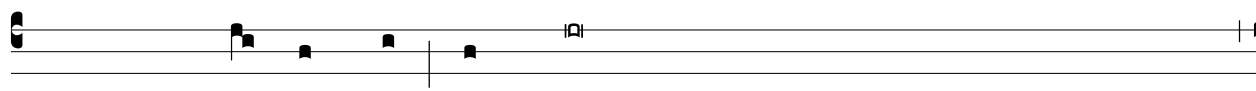
It is truly right and just, our duty and our sal-va-tion, al-ways



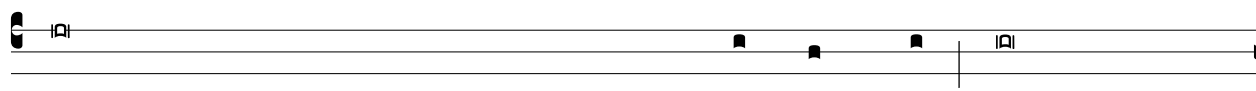
and everywhere to give you thanks, Lord, holy Father, almighty and



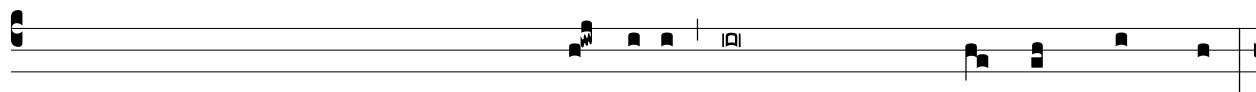
e-ter-nal God, through Christ our Lord. For in this visible house that



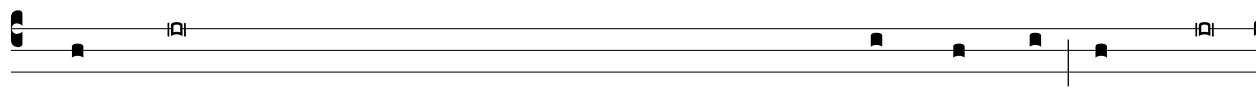
you have let us build and where you never cease to show us favor



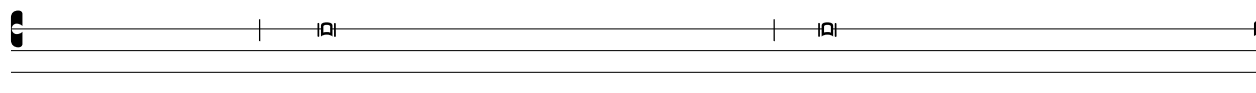
to the family on pilgrimage to you in this place, you wonderfully



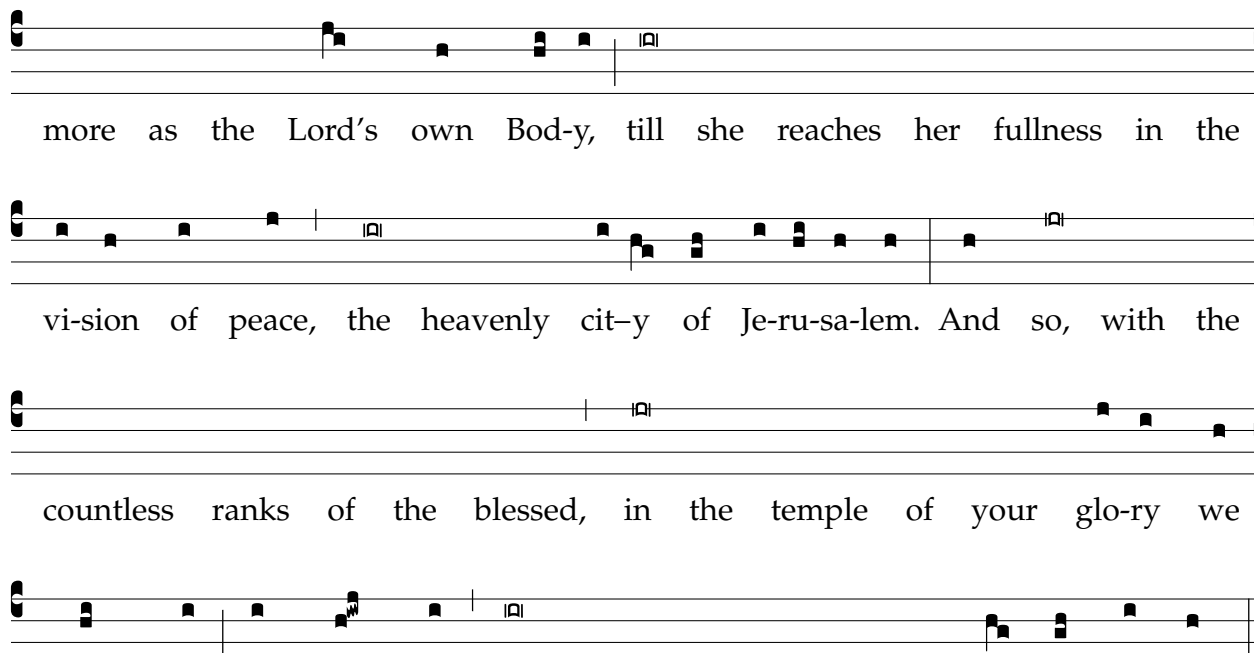
manifest and accomplish the mys-ter-y of your com-mun-ion with us.



Here you build up for yourself the temple that we are and cause



your Church, spread throughout the world, to grow ever more and



more as the Lord's own Bod-y, till she reaches her fullness in the

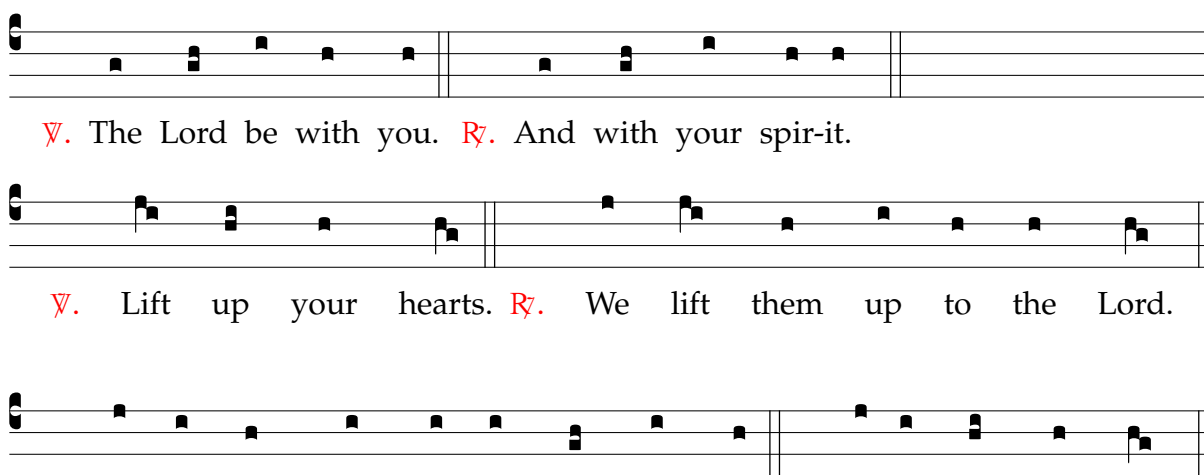
vi-sion of peace, the heavenly cit-y of Je-ru-sa-lem. And so, with the

countless ranks of the blessed, in the temple of your glo-ry we

praise you, we bless you, and proclaim your greatness, as we ac-claim:

## RITUAL MASS: THE DEDICATION OF A CHURCH

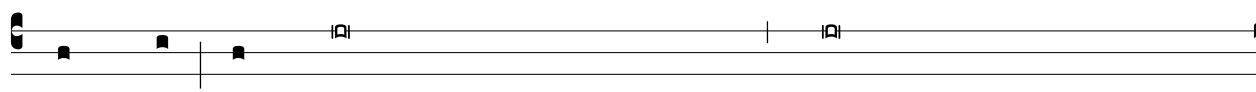
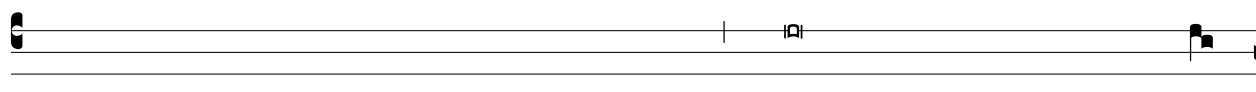
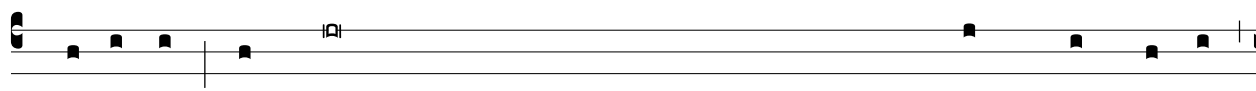
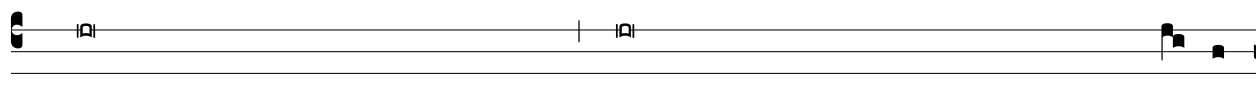
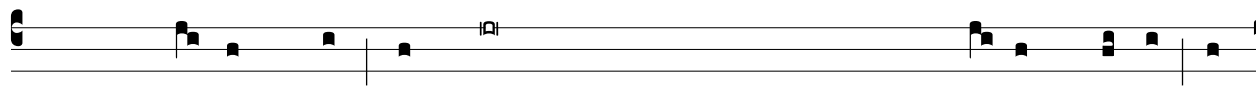
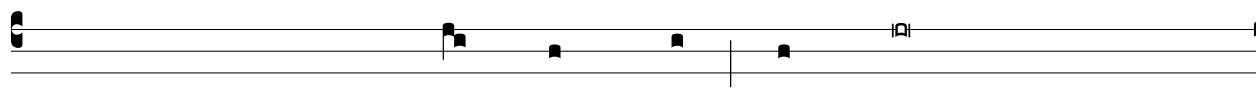
### THE ORDINATION OF DEACONS Christ, the source of all ministry in the Church

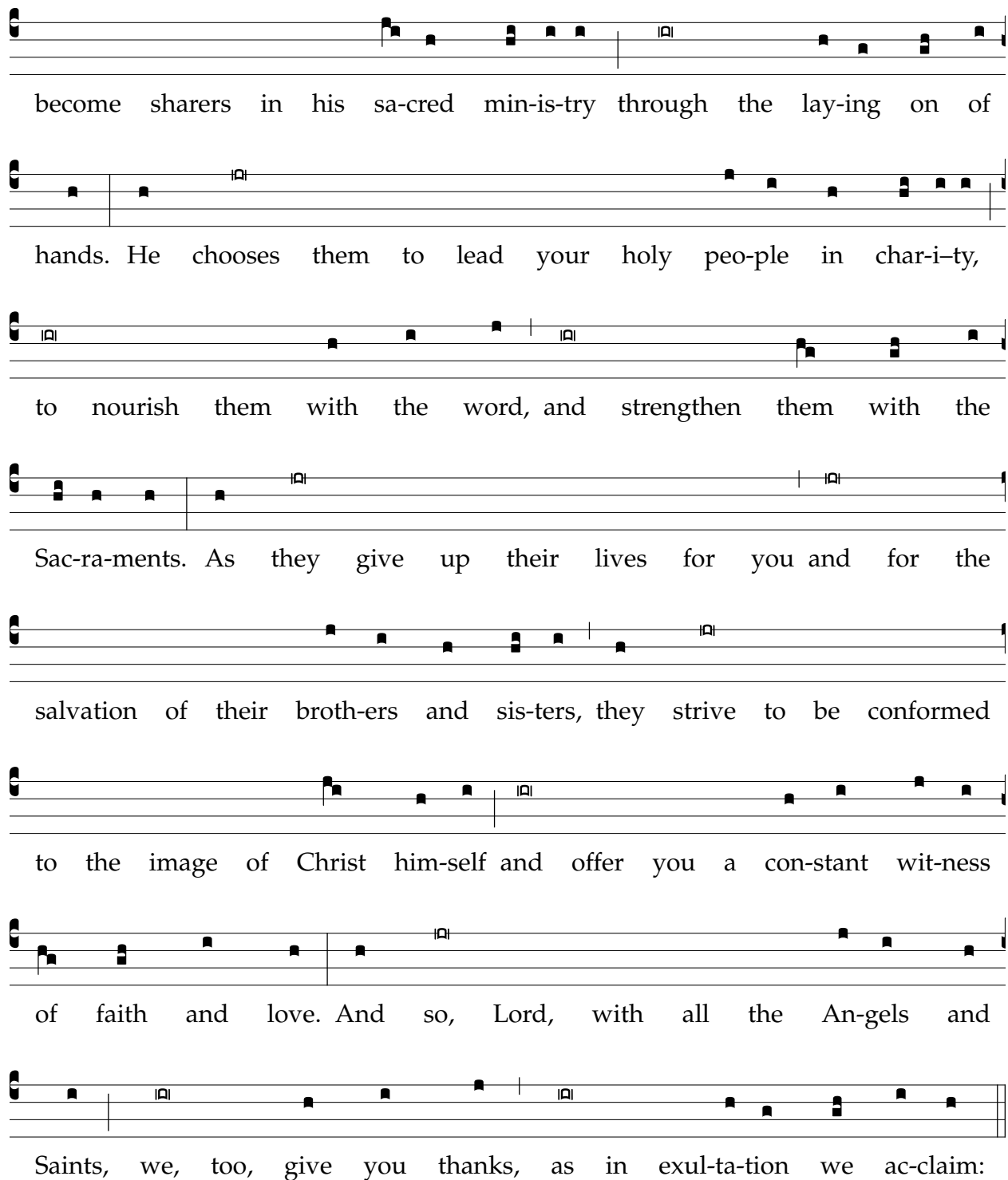


℣. The Lord be with you. ℞. And with your spir-it.

℣. Lift up your hearts. ℞. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God. ℞. It is right and just.





become sharers in his sa-cred min-is-try through the lay-ing on of

hands. He chooses them to lead your holy peo-ple in char-i-ty,

to nourish them with the word, and strengthen them with the

Sac-ra-ments. As they give up their lives for you and for the

salvation of their broth-ers and sis-ters, they strive to be conformed

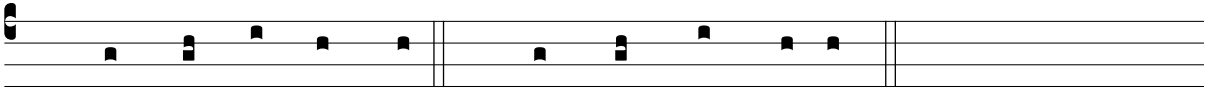
to the image of Christ him-self and offer you a con-stant wit-ness

of faith and love. And so, Lord, with all the An-gels and

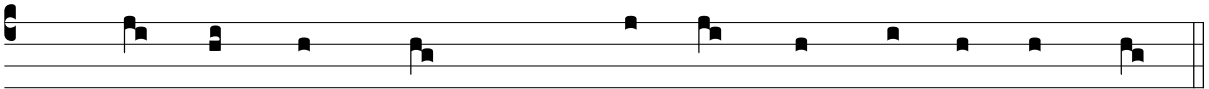
Saints, we, too, give you thanks, as in exul-ta-tion we ac-claim:

## THE CELEBRATION OF MARRIAGE A

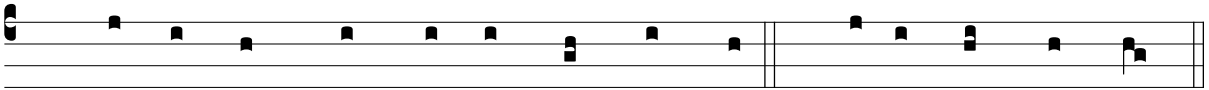
## The dignity of the Marriage covenant



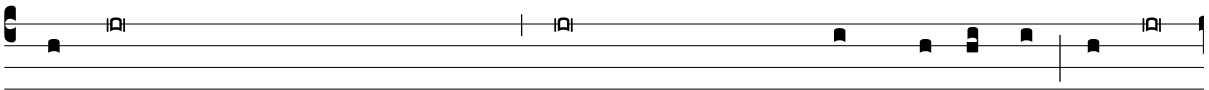
¶. The Lord be with you. ¶. And with your spir-it.



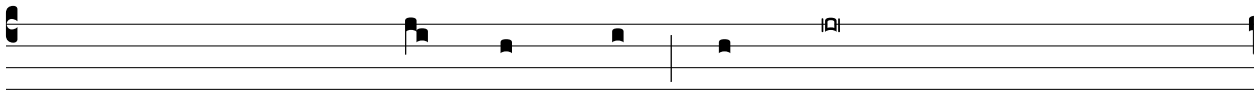
¶. Lift up your hearts. R. We lift them up to the Lord.



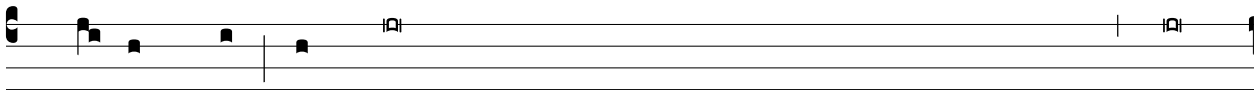
¶. Let us give thanks to the Lord our God. ¶. It is right and just.



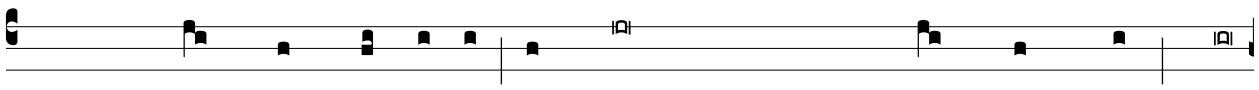
It is truly right and just, our duty and our sal-va-tion, al-ways



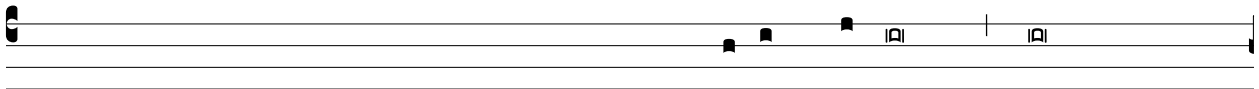
and everywhere to give you thanks, Lord, holy Father, almighty and



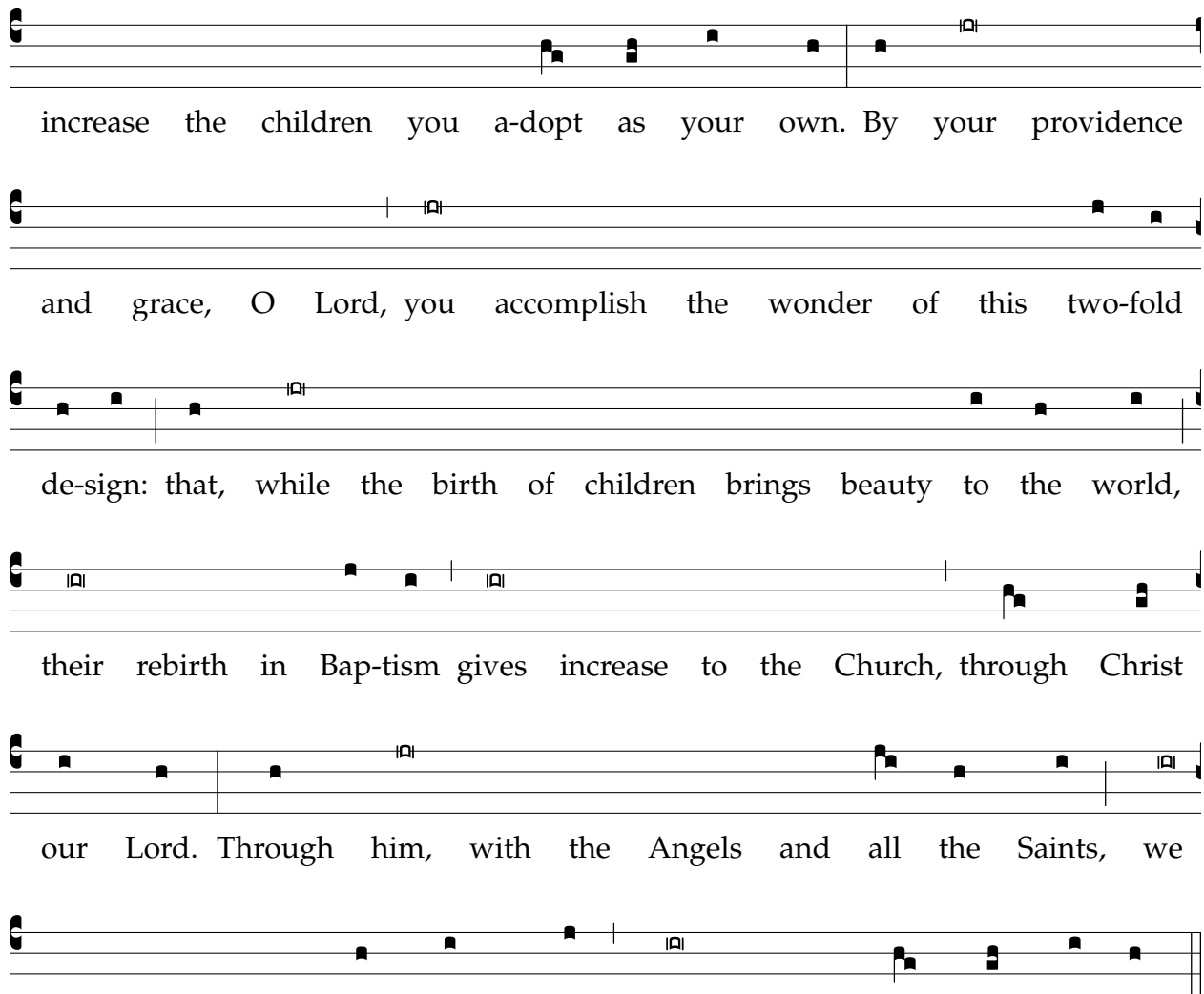
e-ter-nal God. For you have forged the covenant of marriage as a



sweet yoke of har-mo-ny and an unbreakable bond of peace, so



that the chaste and fruitful love of ho-ly Mat-rimony may serve to



increase the children you a-dopt as your own. By your providence

and grace, O Lord, you accomplish the wonder of this two-fold

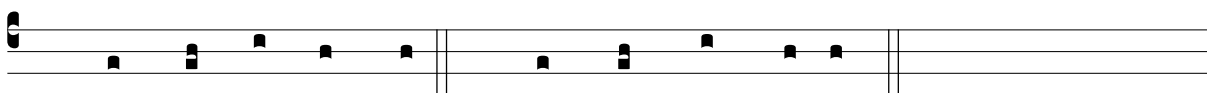
de-sign: that, while the birth of children brings beauty to the world,

their rebirth in Bap-tism gives increase to the Church, through Christ

our Lord. Through him, with the Angels and all the Saints, we

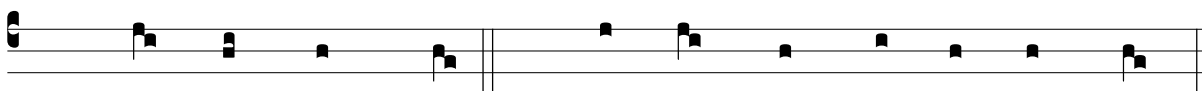
sing the hymn of your praise, as without end we ac-claim:

THE CELEBRATION OF MARRIAGE B  
*The great sacrament of Matrimony*

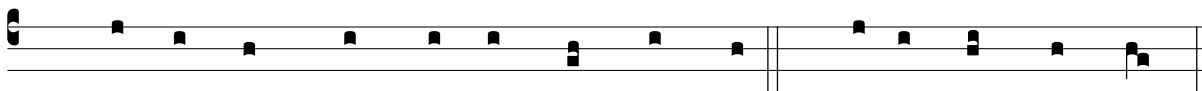


℣. The Lord be with you. ℞. And with your spir-it.

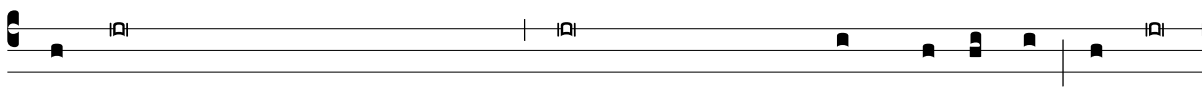




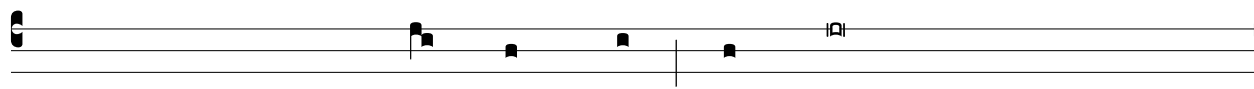
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



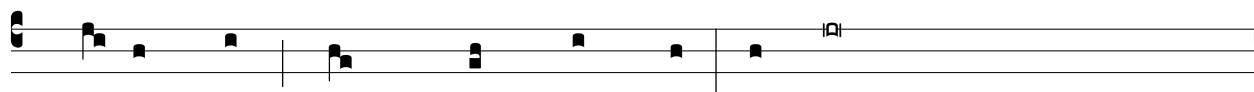
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



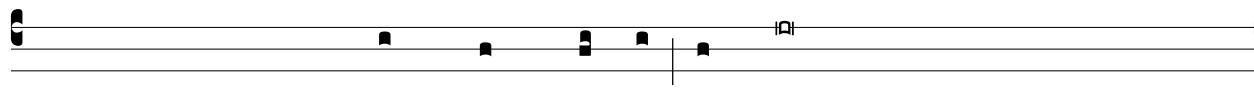
It is truly right and just, our duty and our sal-va-tion, al-ways



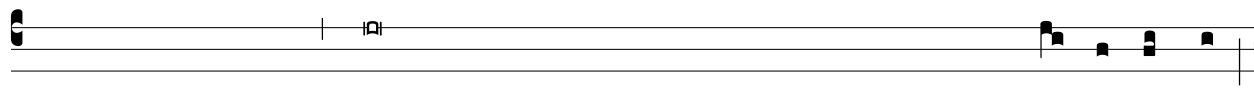
and everywhere to give you thanks, Lord, holy Father, almighty and



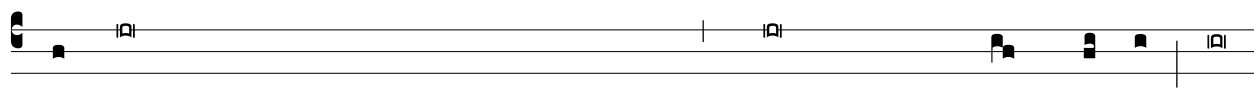
e-ter-nal God, through Christ our Lord. For in him you have made



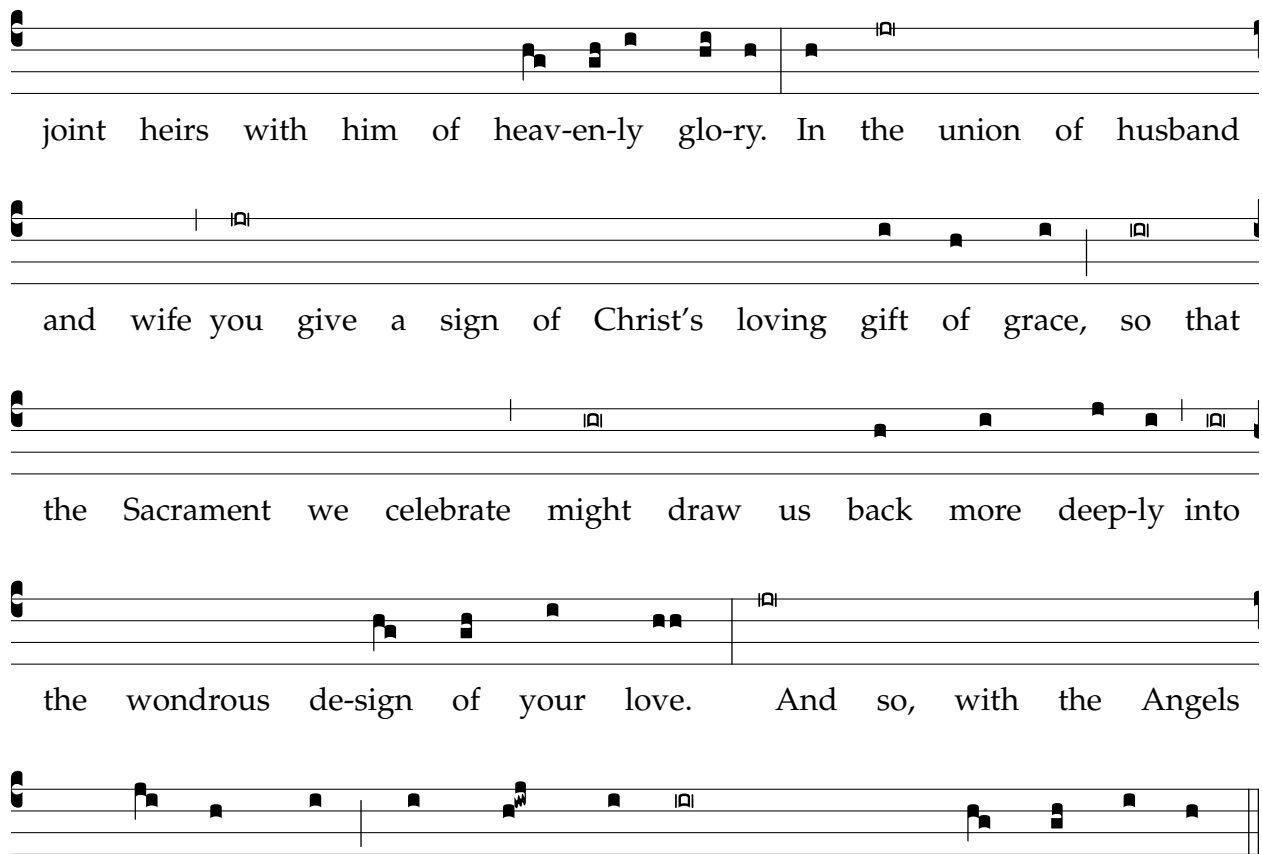
a new covenant with your peo-ple, so that as you have redeemed



man and woman by the mystery of Christ's Death and Res-ur-rec-tion,

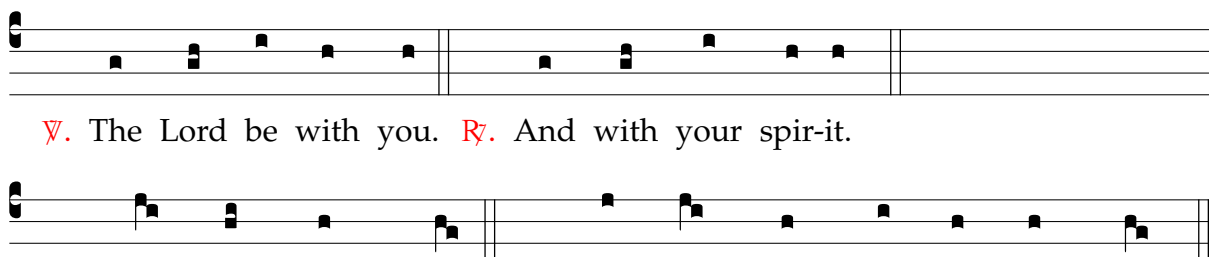


so in Christ you might make them partakers of di-vine na-ture and



joint heirs with him of heav-en-ly glo-ry. In the union of husband  
 and wife you give a sign of Christ's loving gift of grace, so that  
 the Sacrament we celebrate might draw us back more deep-ly into  
 the wondrous de-sign of your love. And so, with the Angels  
 and all the Saints, we praise you, and without end we ac-claim:

THE CELEBRATION OF MARRIAGE C  
*Matrimony as a sign of divine charity*



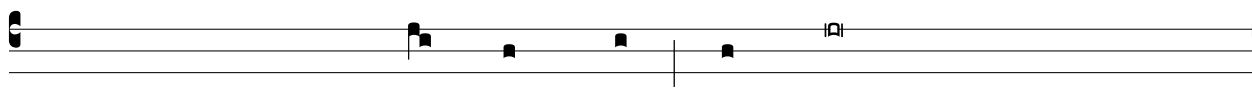
∇. The Lord be with you. R∇. And with your spir-it.  
 ∇. Lift up your hearts. R∇. We lift them up to the Lord.



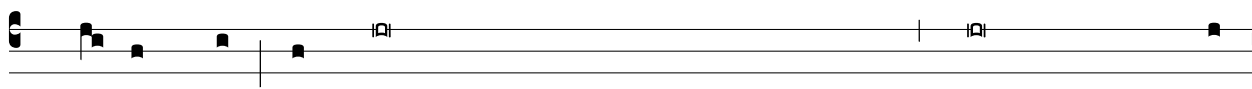
V. Let us give thanks to the Lord our God. R. It is right and just.



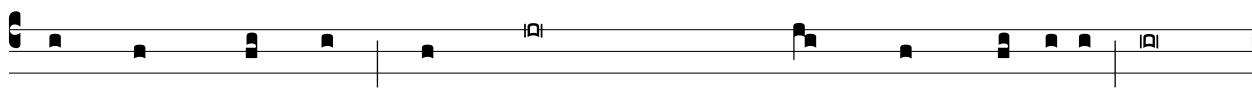
It is truly right and just, our duty and our sal-va-tion, al-ways



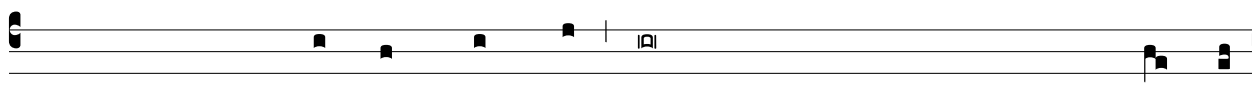
and everywhere to give you thanks, Lord, holy Father, almighty and



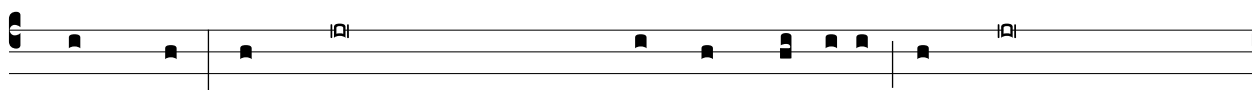
e-ter-nal God. For you willed that the human race, created by the gift



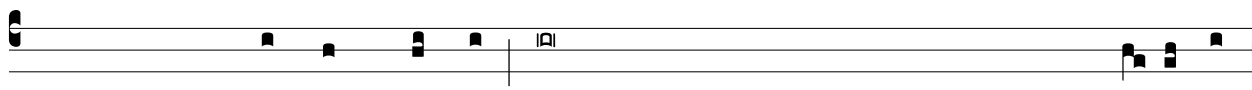
of your good-ness, should be raised to such high dig-ni-ty that in



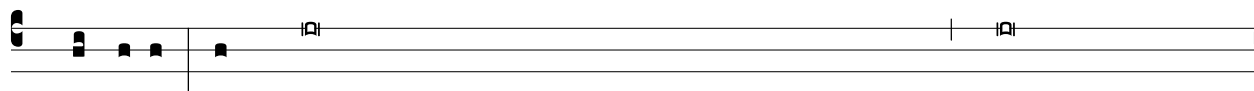
the union of hus-band and wife you might bestow a true im-age of



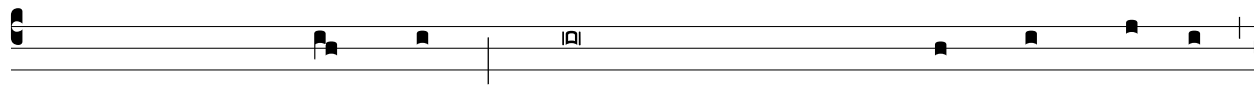
your love. For those you created out of char-i-ty you call to the law



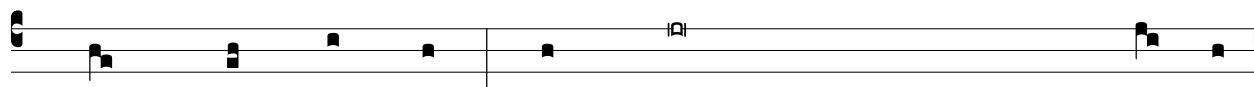
of charity with-out ceas-ing and grant them a share in your e-ter-nal



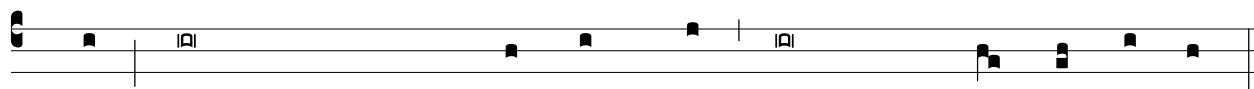
char-i-ty. And so, the Sacrament of holy Matrimony, as the abiding



sign of your own love, consecrates the love of man and wom-an,



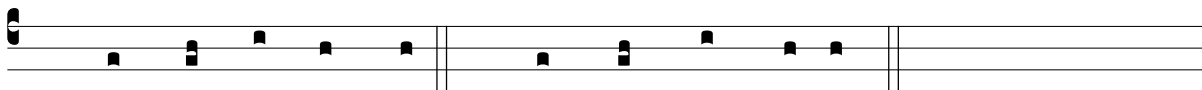
through Christ our Lord. Through him, with the Angels and all the



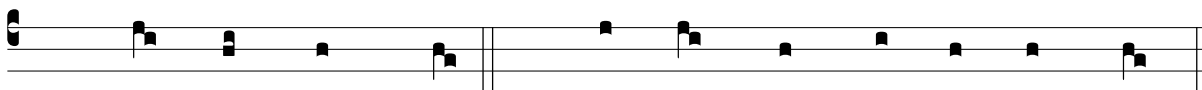
Saints, we sing the hymn of your praise, as without end we ac-claim:

### PERPETUAL PROFESSION

Religious life as service of God through the imitation of Christ



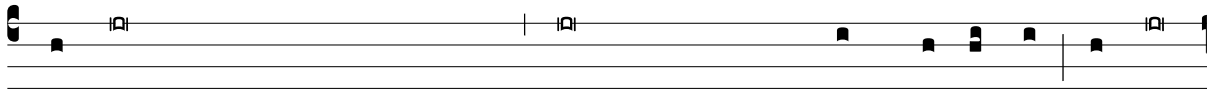
℣. The Lord be with you. ℞. And with your spir-it.



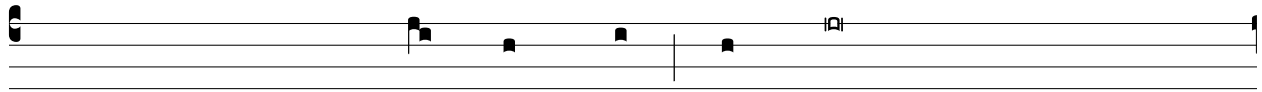
℣. Lift up your hearts. ℞. We lift them up to the Lord.



℣. Let us give thanks to the Lord our God. ℞. It is right and just.



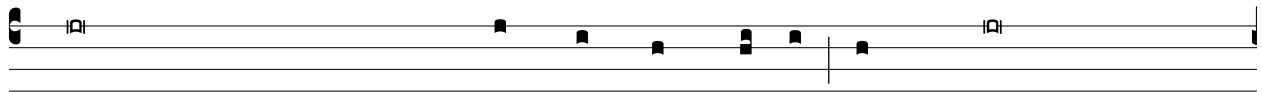
It is truly right and just, our duty and our sal-va-tion, al-ways



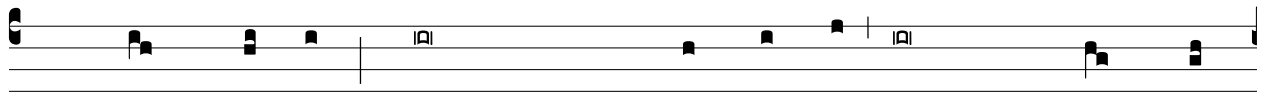
and everywhere to give you thanks, Lord, holy Father, almighty and



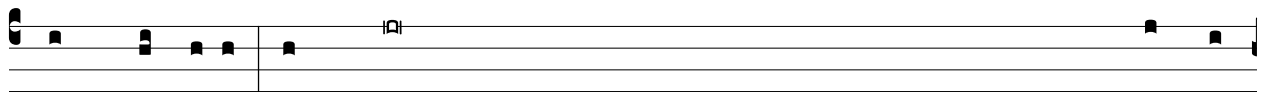
e-ter-nal God, through Christ our Lord. He is the unblemished flower,



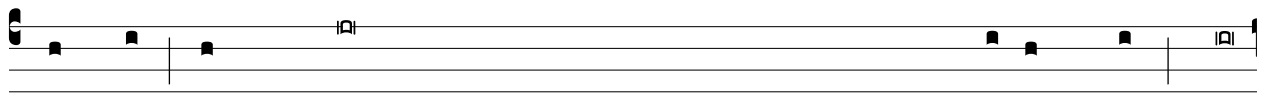
who sprang from the root of the Vir-gin and declared the pure



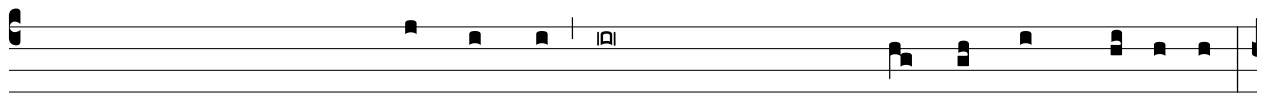
of heart bless-ed, teaching by his way of life the surpass-ing worth



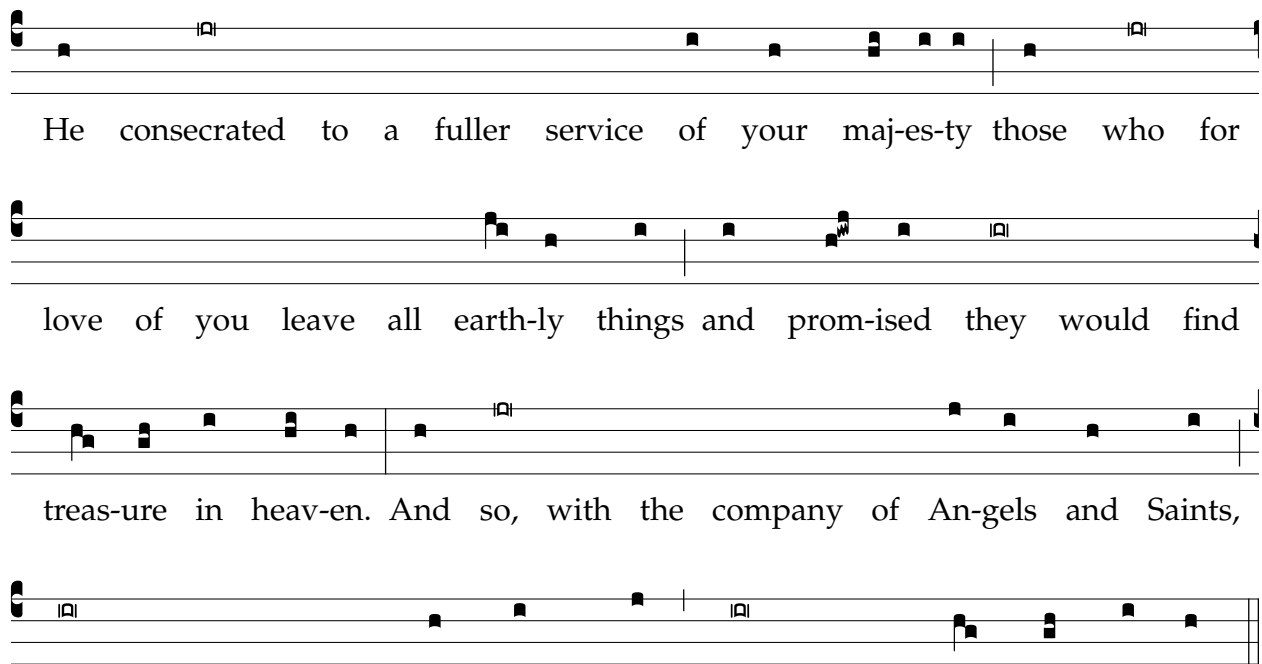
of chas-ti-ty. He chose always to hold fast to what is pleas-ing



to you and, becoming obedient for our sake even un-til death, he



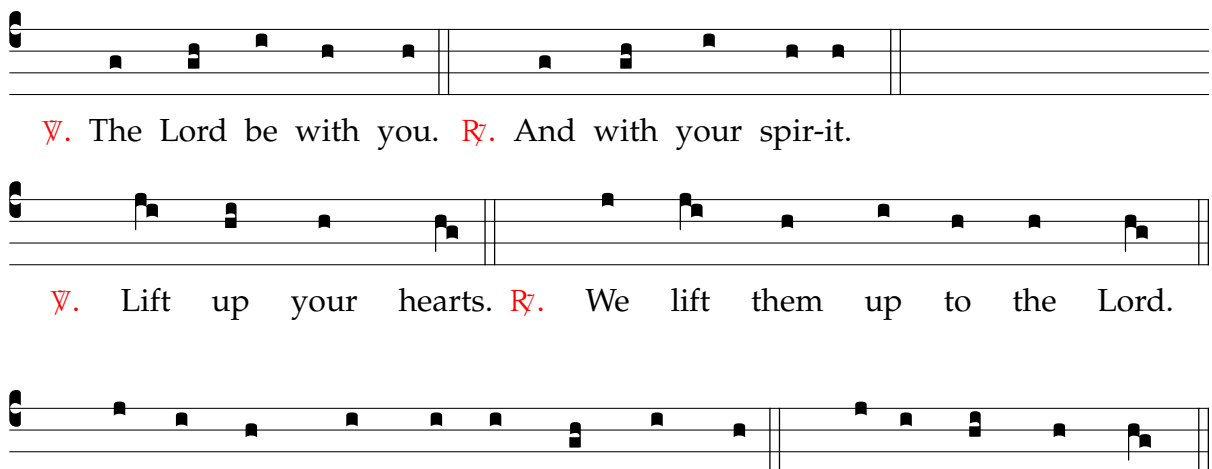
willingly offered him-self to you as a perfect and a fra-grant sac-ri-fice.



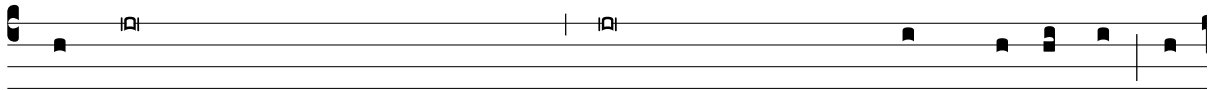
He consecrated to a fuller service of your maj-es-ty those who for  
 love of you leave all earth-ly things and prom-ised they would find  
 treas-ure in heav-en. And so, with the company of An-gels and Saints,  
 we sing the hymn of your praise, as without end we ac-claim:

## THE DEDICATION OF A CHURCH

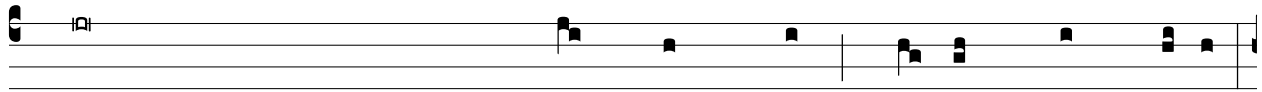
### The mystery of God's Temple



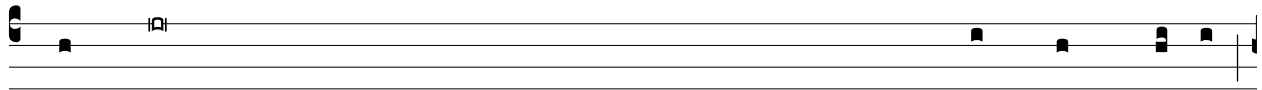
℣. The Lord be with you. ℞. And with your spir-it.  
 ℣. Lift up your hearts. ℞. We lift them up to the Lord.  
 ℣. Let us give thanks to the Lord our God. ℞. It is right and just.



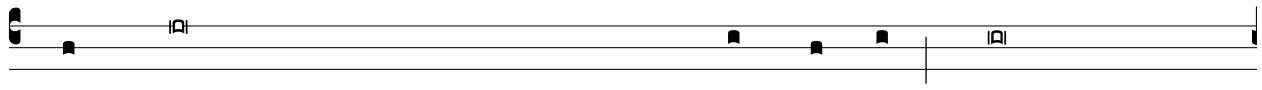
It is truly right and just, our duty and our sal-va-tion, al-



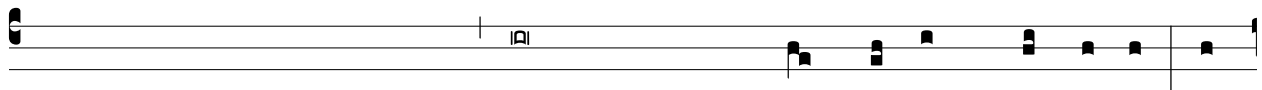
ways and everywhere to give you thanks, Fa-ther most ho-ly.



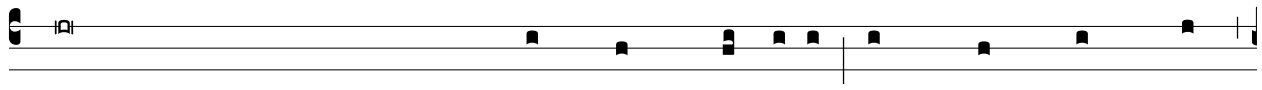
For you have made the whole world a temple of your glo-ry,



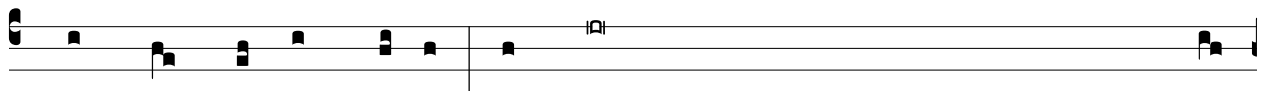
that your name might everywhere be ex-tolled, yet you allow



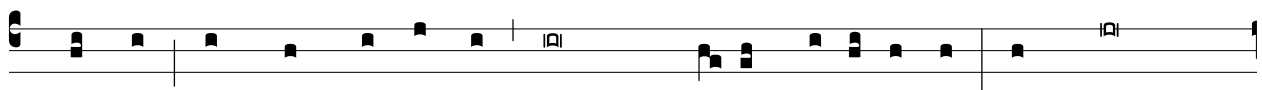
us to consecrate to you apt places for the di-vine mys-ter-ies. And



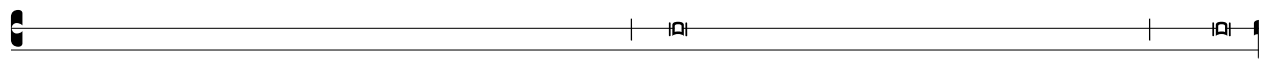
so, we dedicate joyfully to your maj-es-ty this house of prayer,



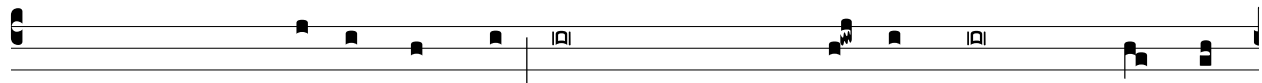
built by hu-man la-bor. Here is foreshadowed mystery of the true



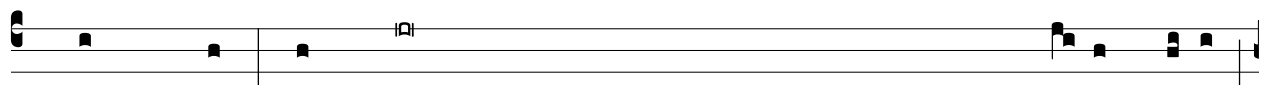
Tem-ple, here is pre-fig-ured the heav-en-ly Je-ru-sa-lem. For you have



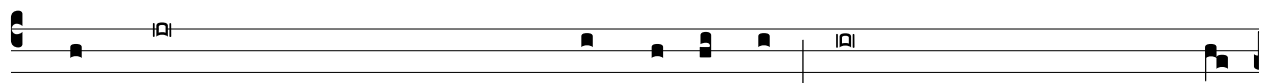
made the Body of your Son, born of the tender Virgin, the



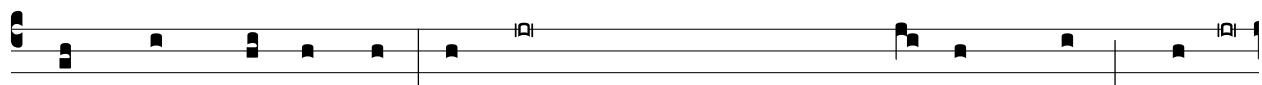
Temple conse-crated to you, in which the full-ness of the God-head



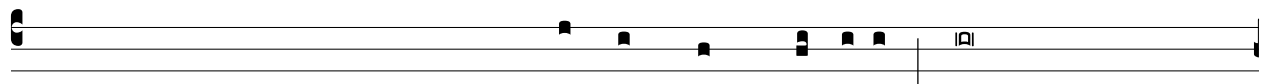
might dwell. You also established the Church as a ho-ly ci-ty,



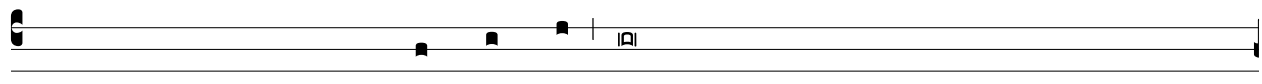
built upon the foundation of the A-pos-tles, with Christ Jesus him-self



the chief cor-ner-stone: a city to be built of cho-sen stones, giv-en



life by the Spirit and bond-ed by char-i-ty, where for endless

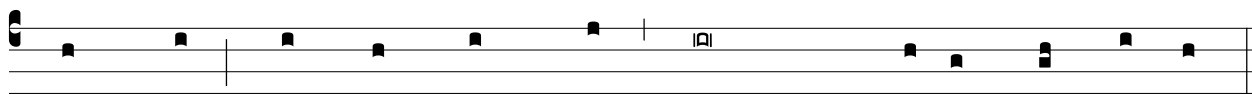


ages you will be all in all and the light of Christ will shine



un-dimmed for ev-er. Through him, O Lord, with all the An-gels

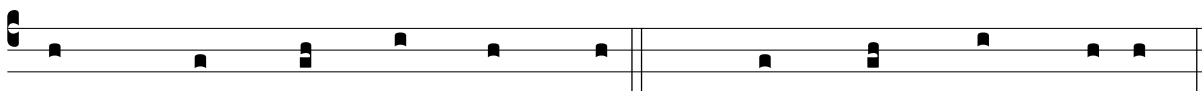




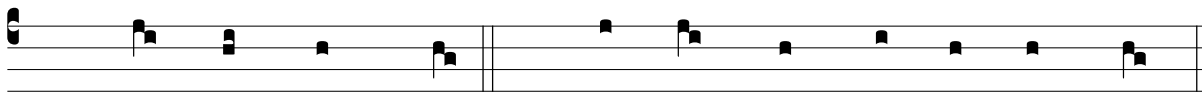
and Saints, we give you thanks, as in exul-ta-tion we ac-claim:

## THE DEDICATION OF AN ALTAR

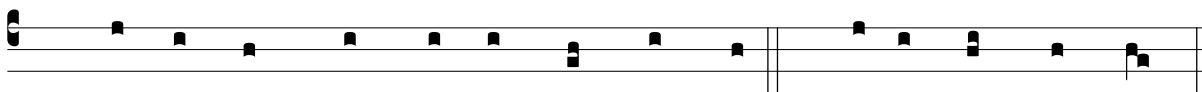
Christ himself is the Altar



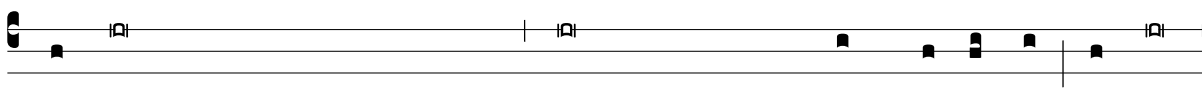
∇. The Lord be with you. Ṙ. And with your spir-it.



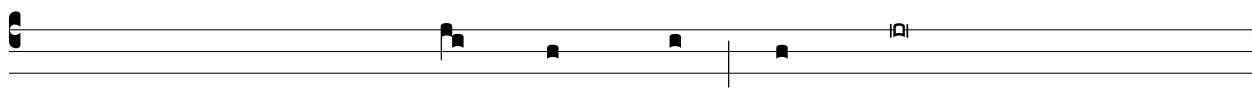
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



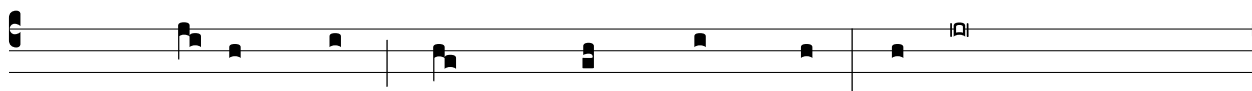
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



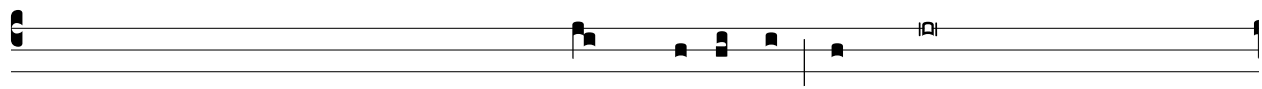
It is truly right and just, our duty and our sal-va-tion, al-ways



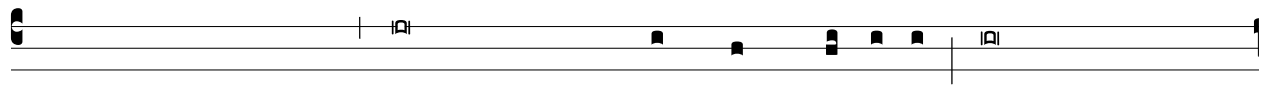
and everywhere to give you thanks, Lord, holy Father, almighty



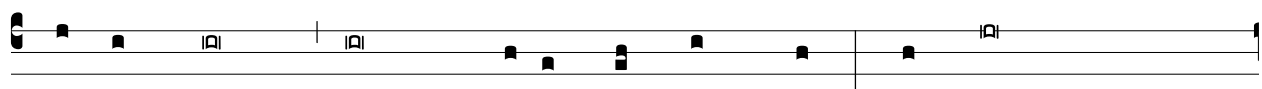
and e-ter-nal God, through Christ our Lord. Hav-ing become both



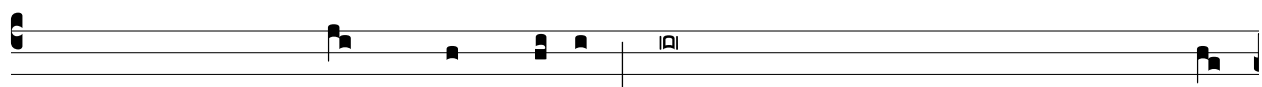
the true Priest and the true ob-la-tion, he has taught us to



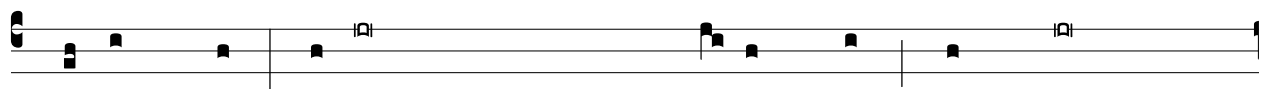
celebrate for ever the memorial of the Sac-ri-fice that he himself



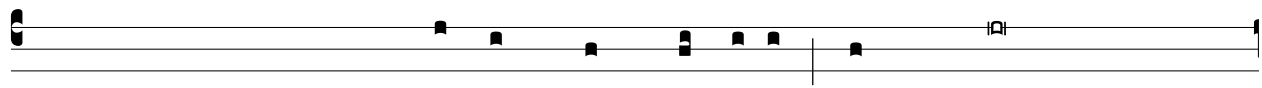
of-fered to you on the al-tar of the Cross. There-fore, Lord, your



people have raised this al-tar, which we dedicate to you with



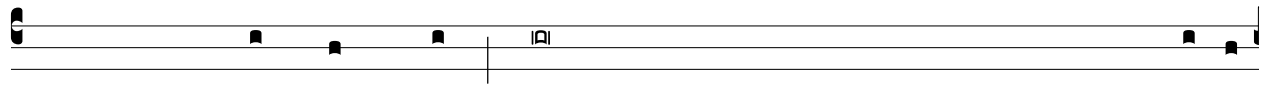
joy-ful praise. Tru-ly this is an ex-alt-ed place, where the Sacrifice



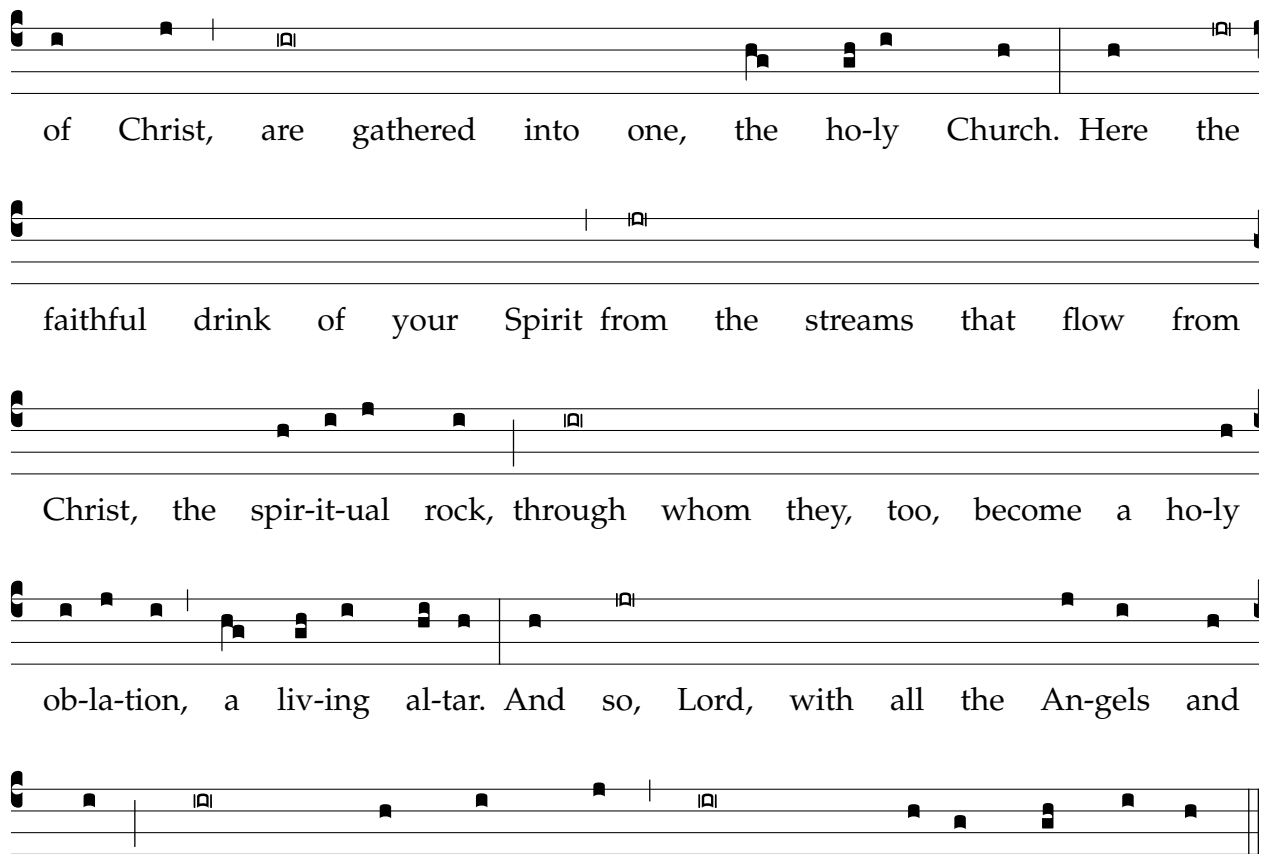
of Christ is ever of-fered in mys-te-ry, where perfect praise is



ren-dered to you and redemption flows forth for us. Here is prepared



the table of the Lord, where your children, fed by the Bod-y



of Christ, are gathered into one, the ho-ly Church. Here the

faithful drink of your Spirit from the streams that flow from

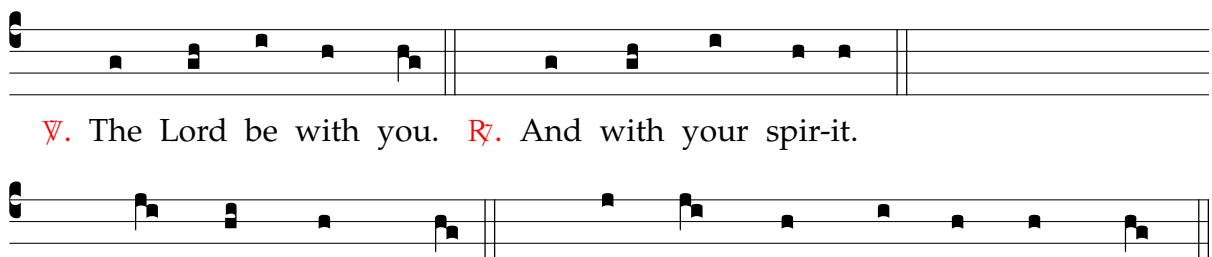
Christ, the spir-it-ual rock, through whom they, too, become a ho-ly

ob-la-tion, a liv-ing al-tar. And so, Lord, with all the An-gels and

Saints, we, too, give you thanks, as in exul-ta-tion we ac-claim:

# THE UNITY OF CHRISTIANS

The unity of the Body of Christ, which is the Church

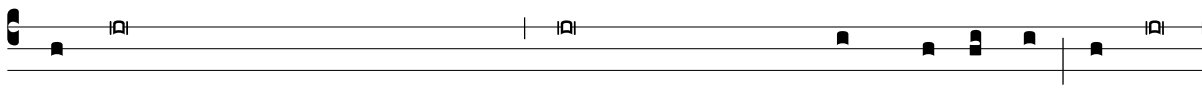


℣. The Lord be with you. ℞. And with your spir-it.

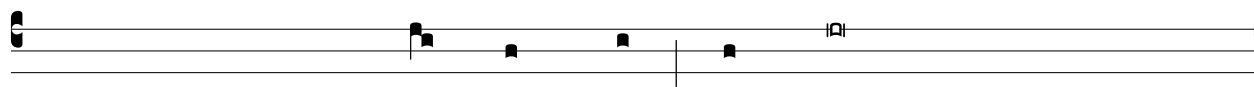
℣. Lift up your hearts. ℞. We lift them up to the Lord.



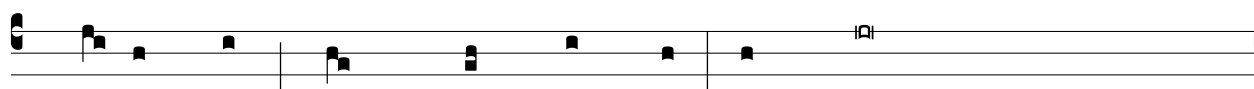
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



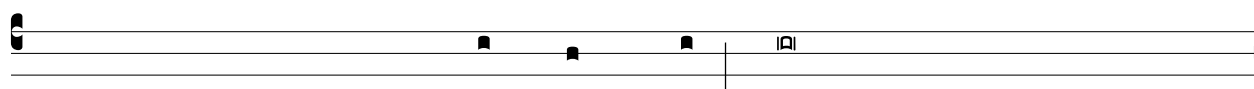
It is truly right and just, our duty and our sal-va-tion, al-ways



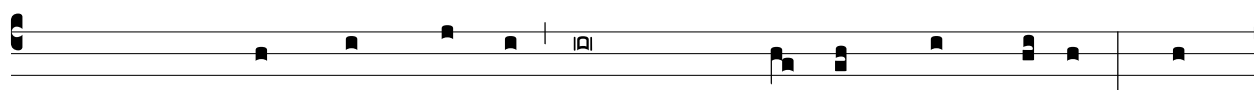
and everywhere to give you thanks, Lord, holy Father, almighty and



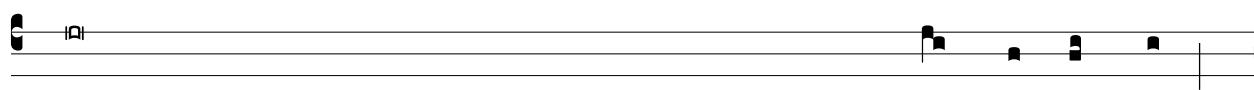
e-ter-nal God, through Christ our Lord. For through him you brought



us to the knowledge of your truth, so that by the bond of



one faith and one Bap-tism we might be-come his Bod-y. Through



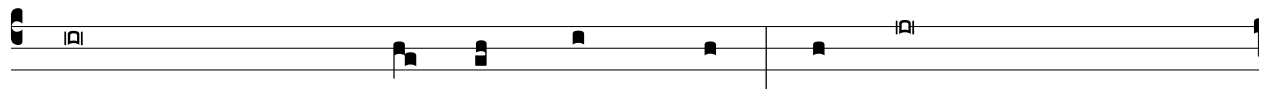
him you poured out your Holy Spirit among the na-tions, so



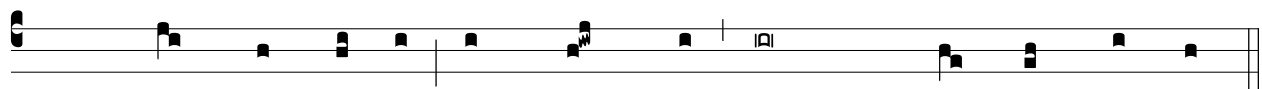
that in a wondrous manner he might prompt and engender unity



in the diversity of your gifts, dwelling within your a-dopt-ed chil-dren



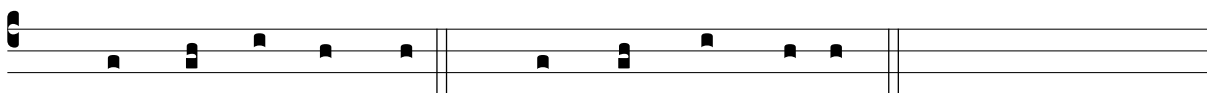
and filling and rul-ing the whole Church. And so, in company with



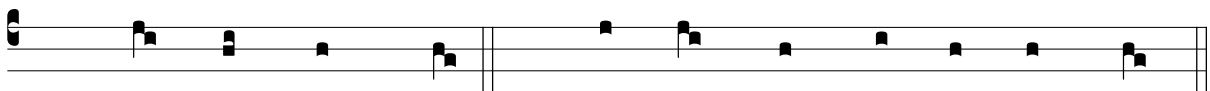
the choirs of An-gels, we praise you, and with joy we pro-claim:

#### THE HOLY SPIRIT A

The sending of the Spirit by the Lord upon the Church



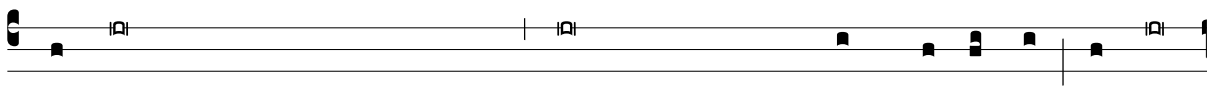
∇. The Lord be with you. Ṙ. And with your spir-it.



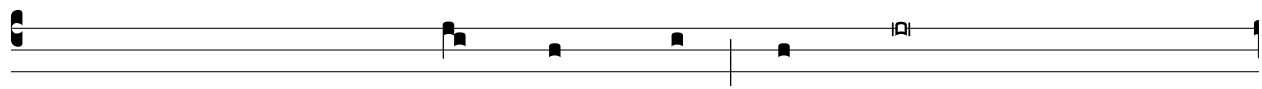
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



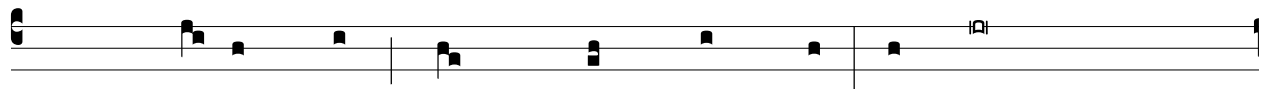
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



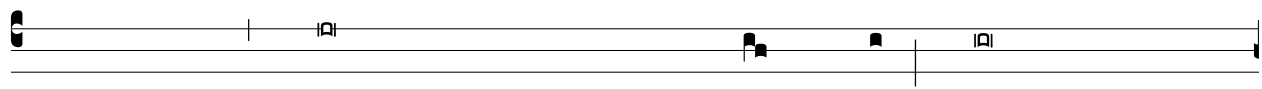
It is truly right and just, our duty and our sal-va-tion, al-ways



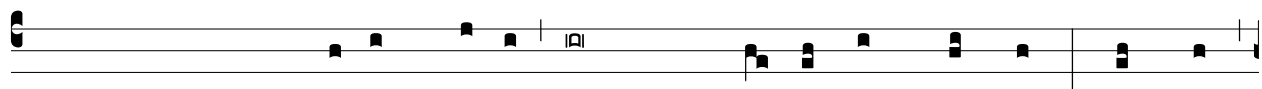
and everywhere to give you thanks, Lord, holy Father, almighty



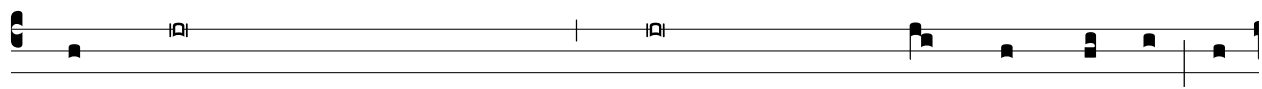
and e-ter-nal God, through Christ our Lord. As-cending above all



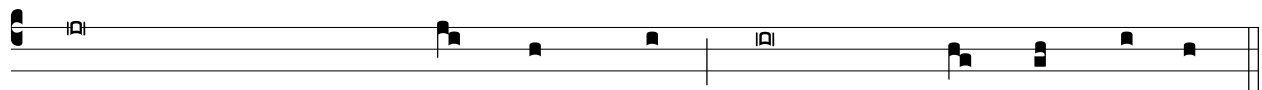
the heavens and sitting at your right hand, he poured out



the promised Ho-ly Spir-it on your a-dopt-ed chil-dren. There-fore,

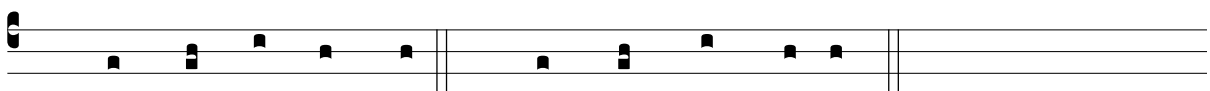


now and for ages unending, with all the host of An-gels, we

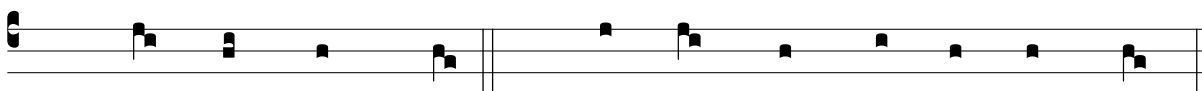


sing to you with all our hearts, crying out as we ac-claim:

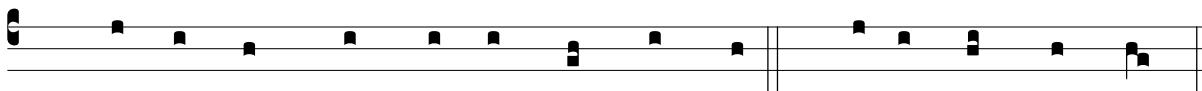
THE HOLY SPIRIT B  
The action of the Spirit in the Church



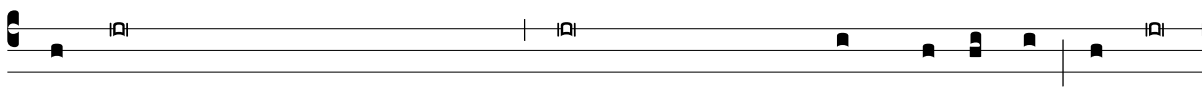
℣. The Lord be with you. ℞. And with your spir-it.



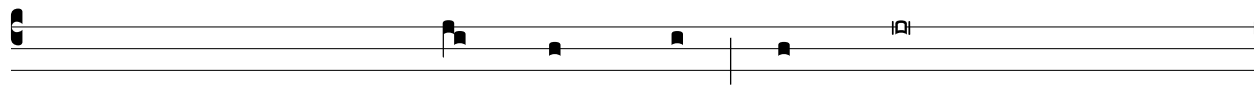
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



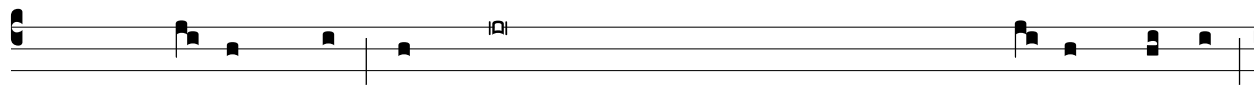
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



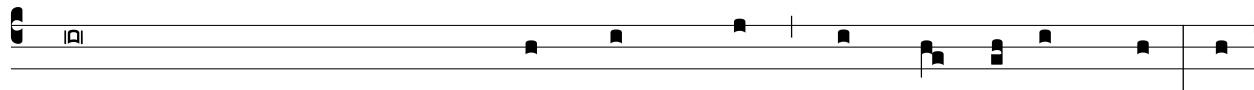
It is truly right and just, our duty and our sal-va-tion, al-ways



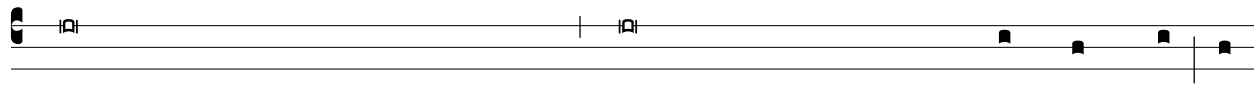
and everywhere to give you thanks, Lord, holy Father, almighty



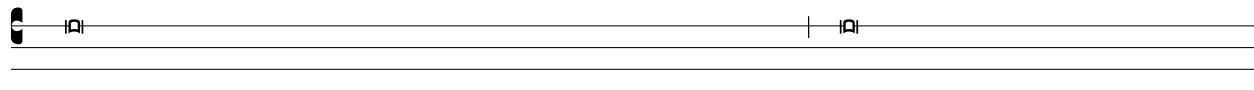
and e-ter-nal God. For you bestow gifts suited to eve-ry sea-son



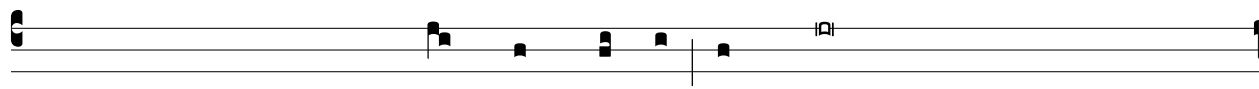
and guide the governing of your Church in won-der-ful ways. By



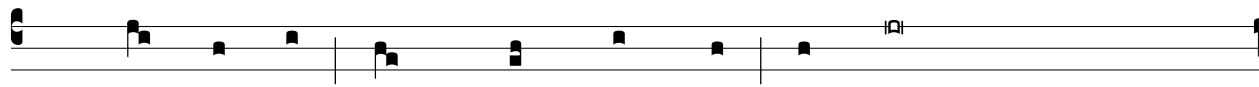
the power of the Holy Spirit you come unfailingly to her aid, so



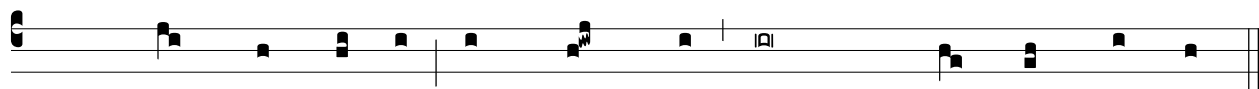
that with a heart always subject to you she may never fail to



seek your help in time of trou-ble nor cease to give you thanks



in time of joy, though Christ our Lord. And so, in company with

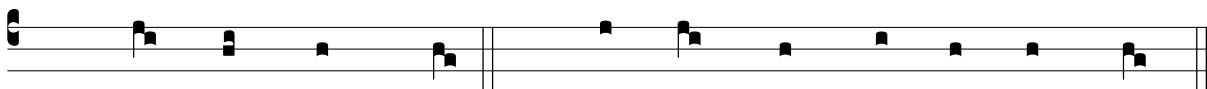


the choirs of An-gels, we praise you, and with joy we pro-claim:

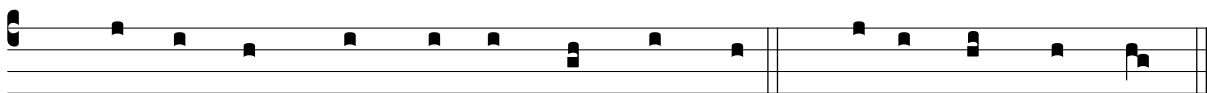
THE BLESSED VIRGIN MARY  
*Mary, pattern and Mother of the Church*



∇. The Lord be with you. Ṙ. And with your spir-it.



∇. Lift up your hearts. Ṙ. We lift them up to the Lord.

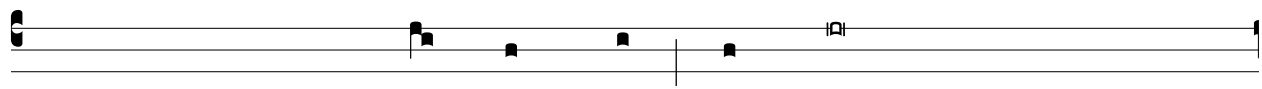


∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.

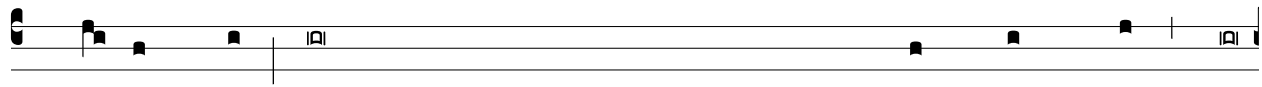


It is truly right and just, our duty and our sal-va-tion, al-ways

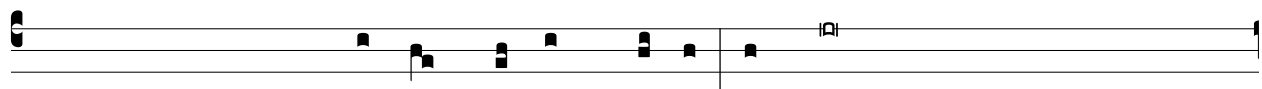




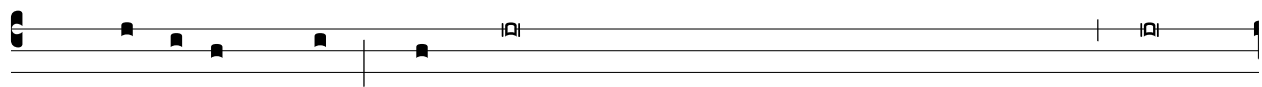
and everywhere to give you thanks, Lord, holy Father, almighty and



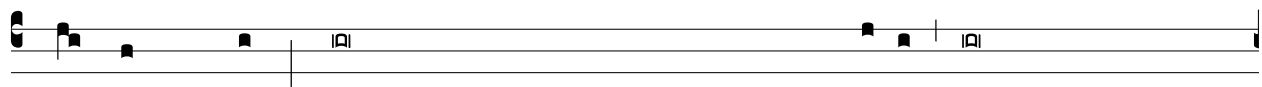
e-ter-nal God, and to proclaim your greatness with due praise, as



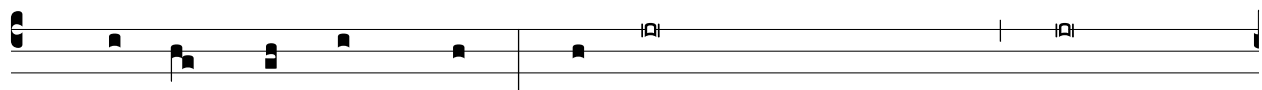
we honor the Bless-ed Vir-gin Mar-y. Re-ceiving your Word in her



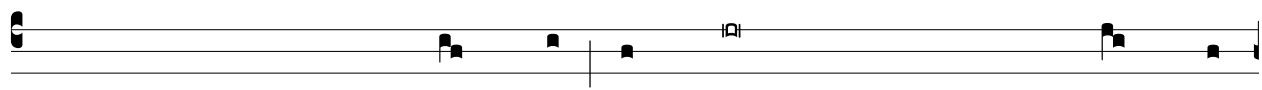
Im-mac-u-late Heart, she was found worthy to conceive him in her



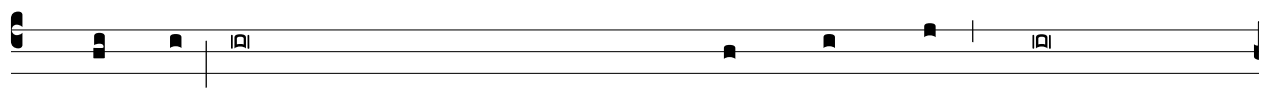
vir-gin's womb and, giving birth to the Cre-a-tor, she nurtured the



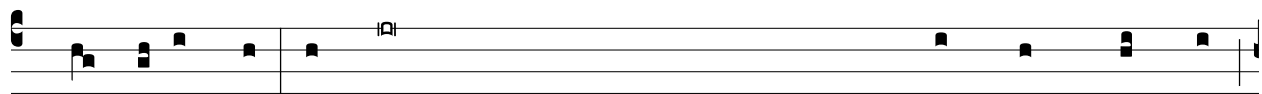
be-gin-nings of the Church. Stand-ing beside the Cross, she received



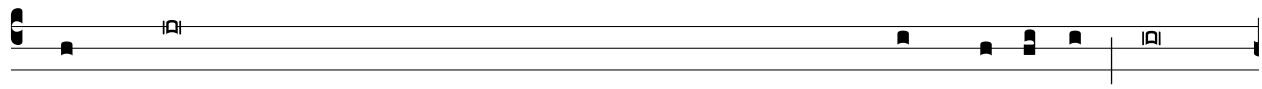
the testament of di-vine love and took to herself as sons and



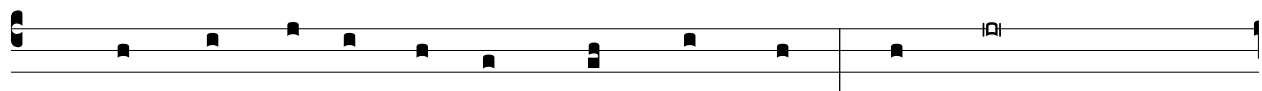
daught-ers all those who by the Death of Christ are born to



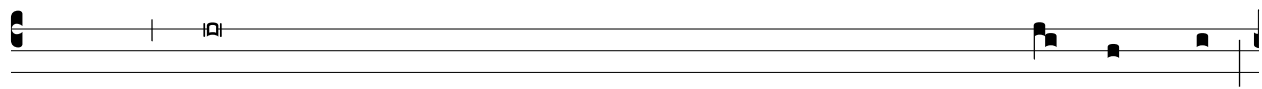
heav-en-ly life. As the Apostles awaited the Spirit you had prom-ised,



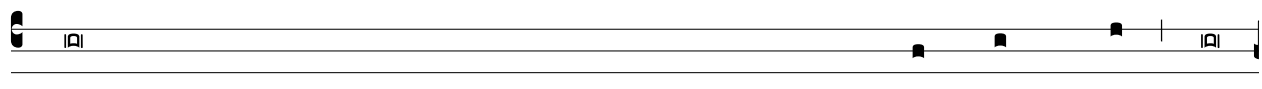
she joined her supplication to the prayers of the dis-ci-ples and so



be-came the pat-tern of the Church at prayer. Raised to the glory of



heaven, she accompanies your pilgrim Church with a moth-er's love



and watches in kindness over the Church's home-ward steps, until

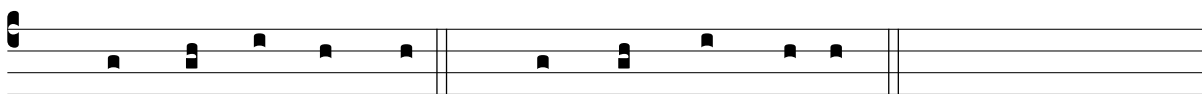


the Lord's Day shall come in glo-ri-ous splen-dor. And so, with all

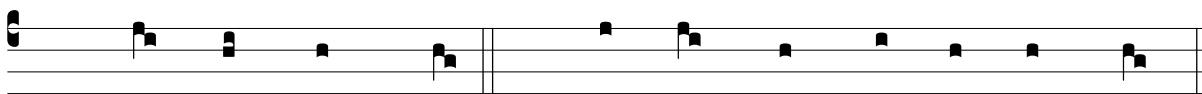


the An-gels and Saints, we praise you, as without end we ac-claim:

SAINT JOSEPH  
The mission of Saint Joseph



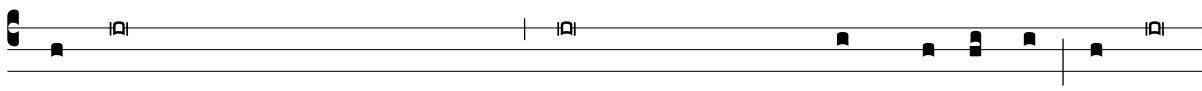
∇. The Lord be with you. Ṛ. And with your spir-it.



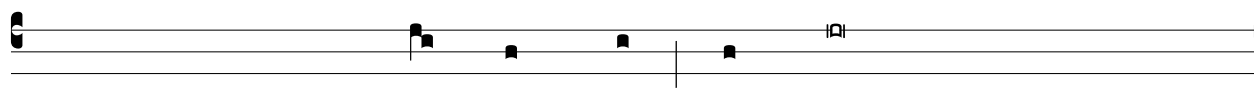
∇. Lift up your hearts. Ṛ. We lift them up to the Lord.



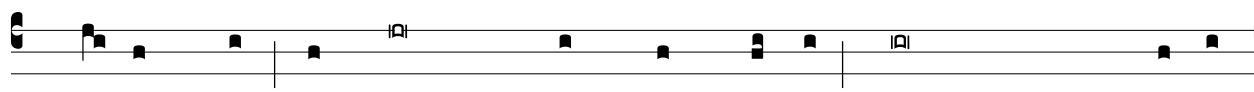
∇. Let us give thanks to the Lord our God. Ṛ. It is right and just.



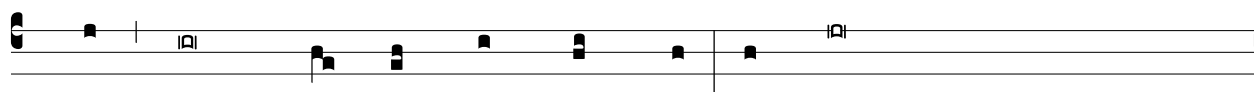
It is truly right and just, our duty and our sal-va-tion, al-ways



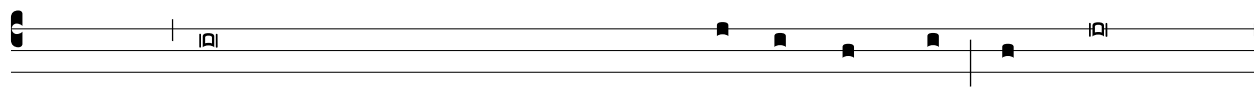
and everywhere to give you thanks, Lord, holy Father, almighty and



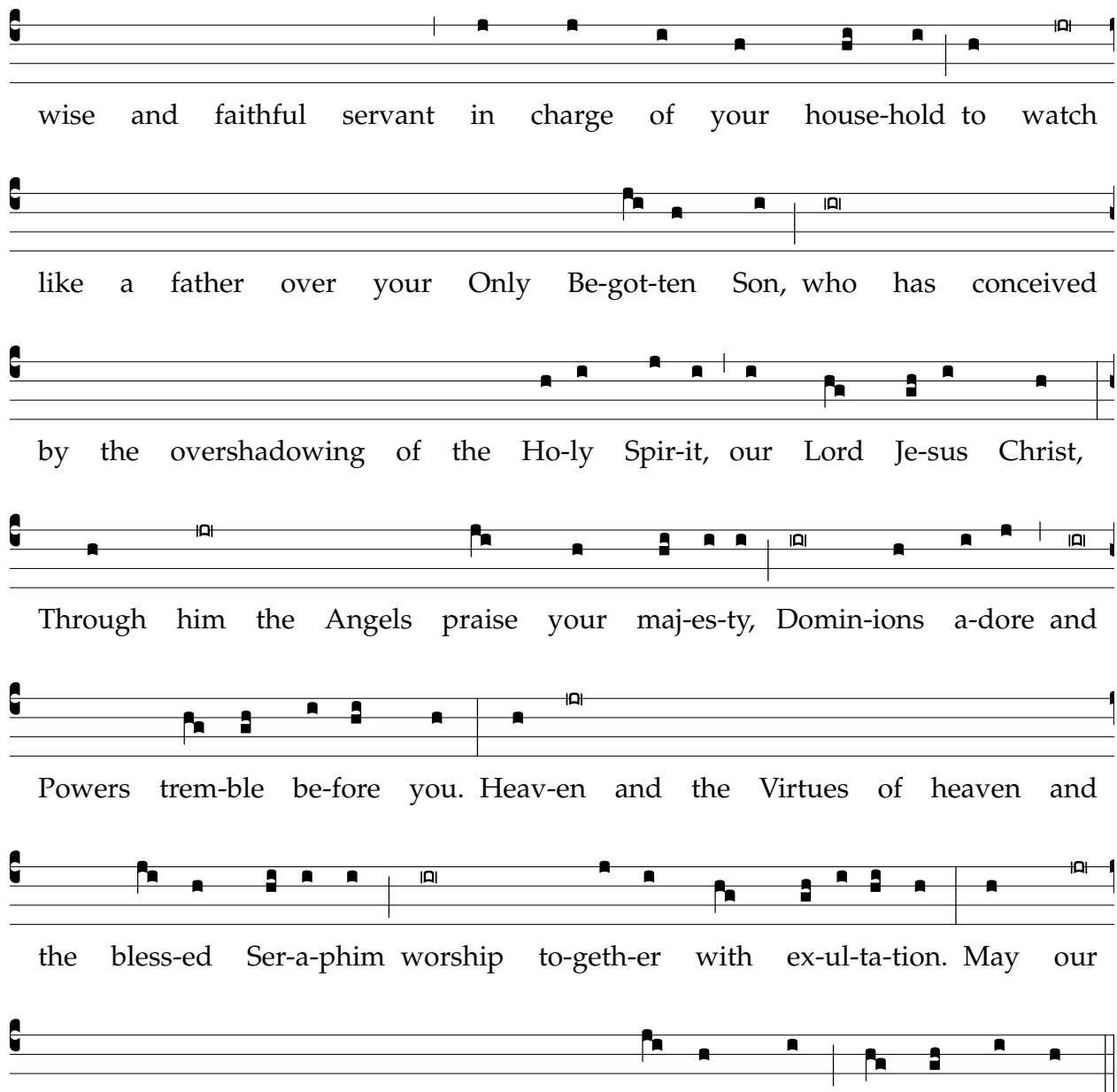
e-ter-nal God, and in honor-ing Saint Jo-seph to give you fit-ting



praise, to glori-fy you and bless you. For this just man was given

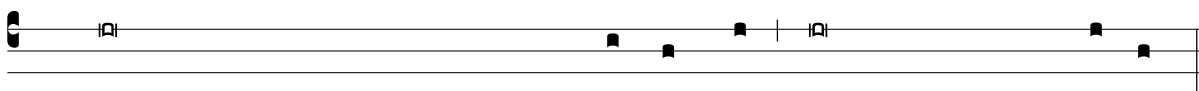


by you as spouse to the Virgin Moth-er of God and set as a

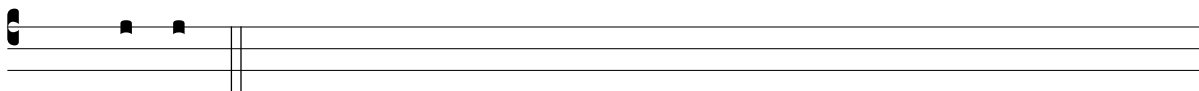


wise and faithful servant in charge of your house-hold to watch  
like a father over your Only Be-got-ten Son, who has conceived  
by the overshadowing of the Ho-ly Spir-it, our Lord Je-sus Christ,  
Through him the Angels praise your maj-es-ty, Domin-ions a-dore and  
Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and  
the bless-ed Ser-a-phim worship to-geth-er with ex-ul-ta-tion. May our  
voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

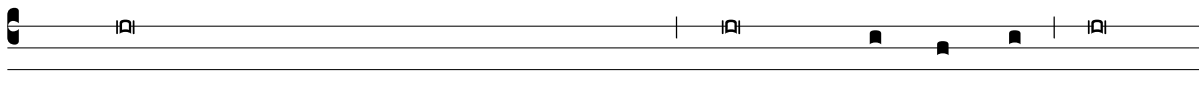
The Introductory Rites  
Greeting



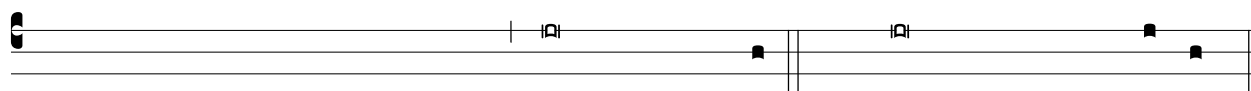
∇. In the name of the Father, and of the Son, and of the Holy Spir-it.



Ṛ. A-men.



∇. The grace of our Lord Jesus Christ, and the love of God, and the

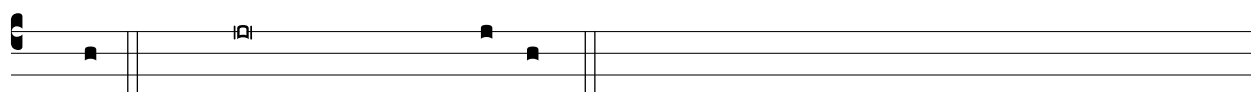


communion of the Holy Spirit be with you all Ṛ. And with your spir-it.

Or:

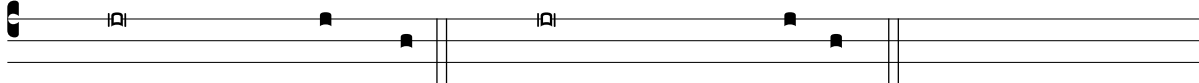


∇. Grace to you and peace from God our Fa-ther and the Lord Jesus



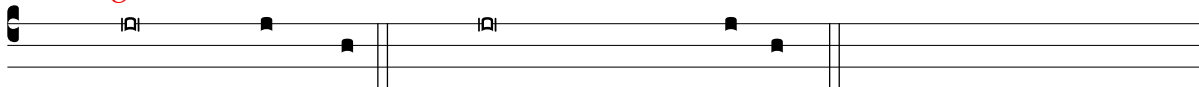
Christ. Ṛ. And with your spir-it.

Or:



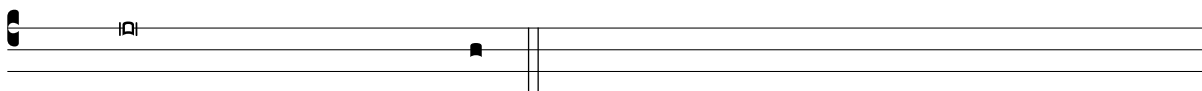
∇. The Lord be with you. Ṛ. And with your spir-it.

Greeting at a Pontifical Mass:



∇. Peace be with you. Ṛ. And with your spir-it.

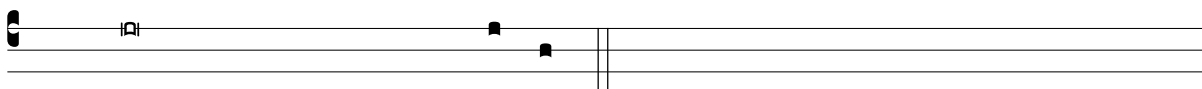
## Penitential Act



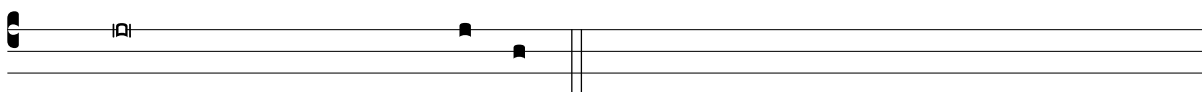
∇. Have mercy on us, O Lord.



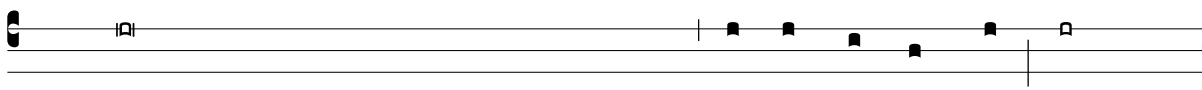
R̥. For we have sinned a-against you.



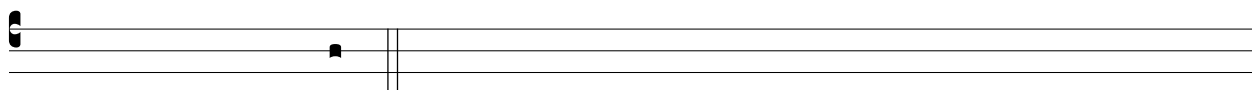
∇. Show us, O Lord, your mer-cy.



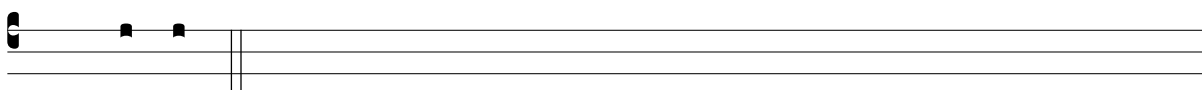
∇. And grant us your sal-va-tion.



∇. May almighty God have mercy on us, for-give us our sins, and bring

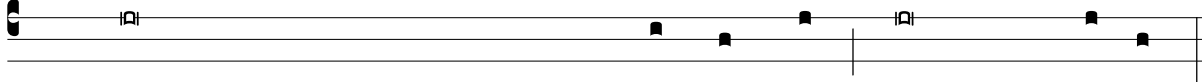


us to everlasting life.

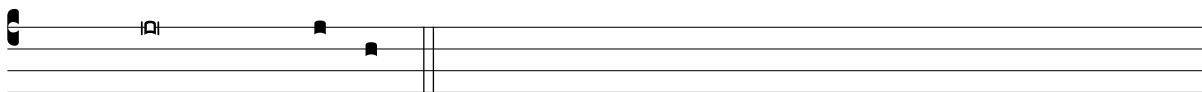


R̥. A-men.

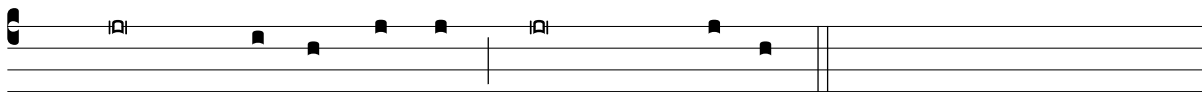
Or:



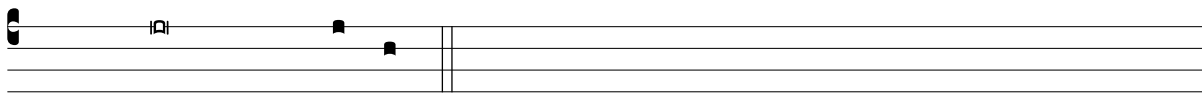
∇. You were sent to heal the con-trite of heart: Lord, have mer-cy.



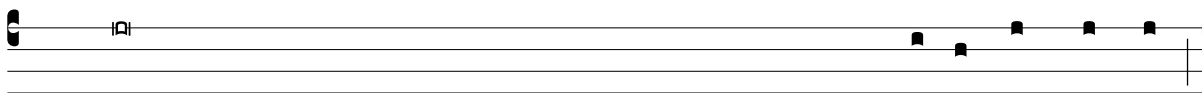
*R.* Lord, have mer-cy.



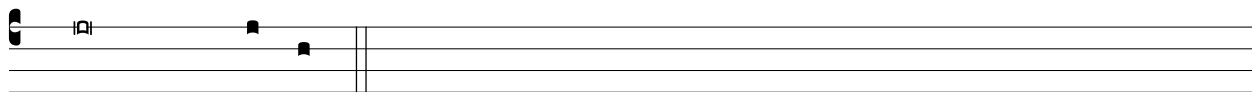
*V.* You have to call sin-ners: Christ have mer-cy.



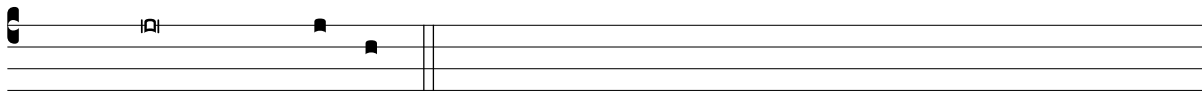
*R.* Christ, have mer-cy.



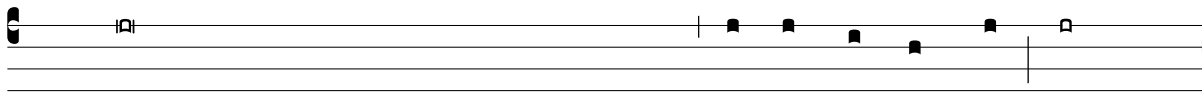
*V.* You are seated at the right hand of the Father to in-ter-cede for us:



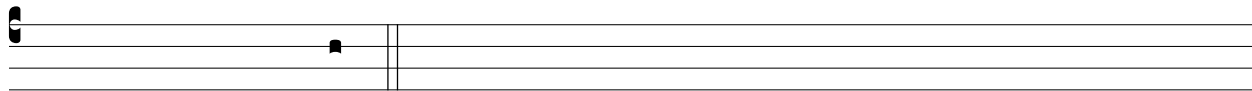
Lord, have mer-cy.



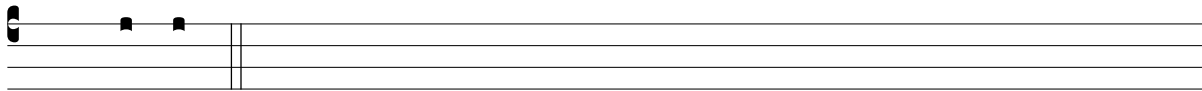
*R.* Lord, have mer-cy.



*V.* May almighty God have mercy on us, for-give us our sins, and bring

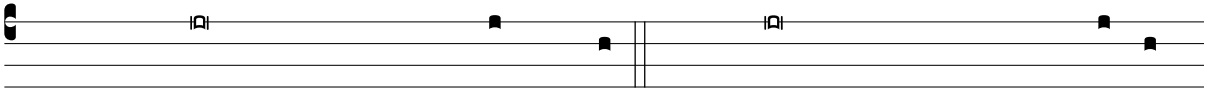


us to everlasting life.

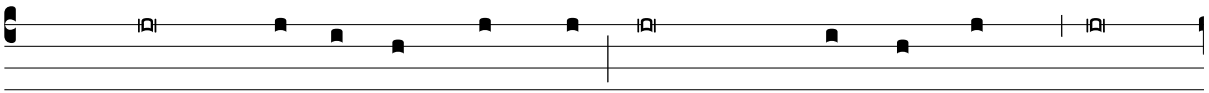


*R.* A-men.

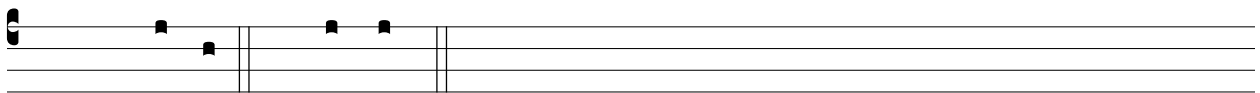
The Concluding Rites  
Blessing



℣. The Lord be with you. ℞. And with your spir-it.

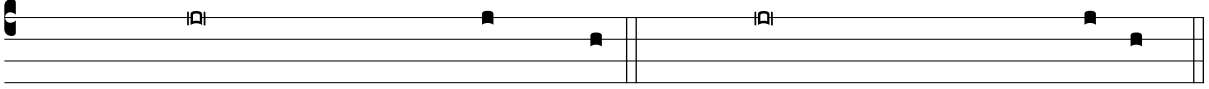


℣. May al-might-y God bless you, the Father, and the Son, † and the

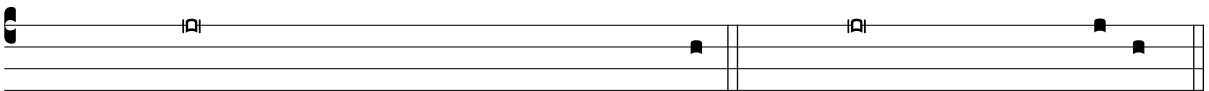


Holy Spir-it. ℞. A-men.

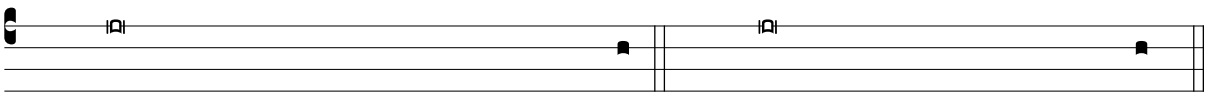
Episcopal Blessing



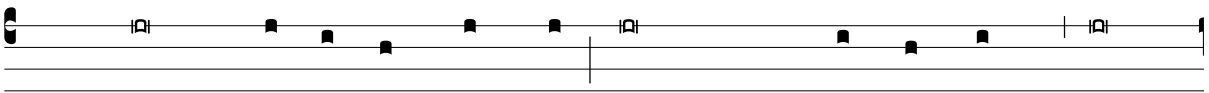
℣. The Lord be with you. ℞. And with your spir-it.



℣. Blessed be the name of the Lord. ℞. Now and for ev-er.

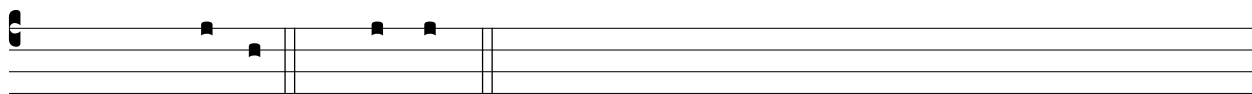


℣. Our help is in the name of the Lord. ℞. Who made heaven and earth.



℣. May al-might-y God bless you, the Father, † and the Son, † and the





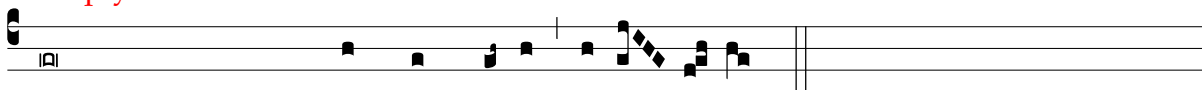
Ho-ly † Spir-it. *R.* A-men.

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings:



Go forth, the Mass is en-ded, al-le-lu-ia, al-le- lu-ia,

All reply:



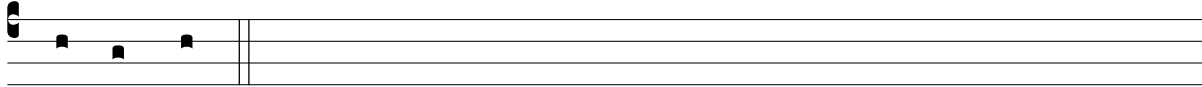
Thanks be to God, al-le-lu-ia, al-le- lu-ia,

This practice is observed throughout the Octave of Easter.

### Tones for the Presidential Prayers Solemn tone

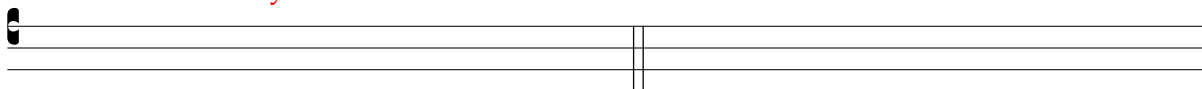
All the presidential prayers in the Missal (Collects, Prayers over the Offerings, Prayers after Communion) may be pointed for use with the solemn tone according to the following formula. The reciting tone is preceded by one "G" (before ascending to "A"), including after the Flex. At every cadence, whether a Flex or a Full Stop, the grave (') indicates where to descend to "G," and the acute (,) indicated where to ascend back to "A." The grave at the Flex may or may not fall on the text accent, depending on the textual accent pattern. The grave at the Full Stop is always applied to the second last syllable before the final accent, without respect to the accentuation of that syllable. When the Eucharistic Prayer is sung according to the tone in the Missal, the Prayer over the Offerings must be sung according to the solemn tone.

#### INVITATION



Let us pray.

#### After the other Prayers



Through Christ our Lord. *R.* A-men.

Or:



Who lives and

Collect (First Sunday of Advent)



Grant your faithful, we pray, almighty God, the resolve to run



forth to meet your Christ with righteous deeds at his com-ing,



so that, gathered at his right hand, they may be worthy to



possess the heav-en-ly king-dom. Through our Lord Jesus Christ,



your Son, who lives and reigns with you in the unity of

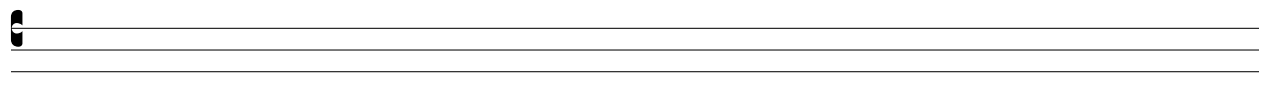


the Ho-ly Spir-it, one God, for ev-er and ev-er. **Rz.** A-men.

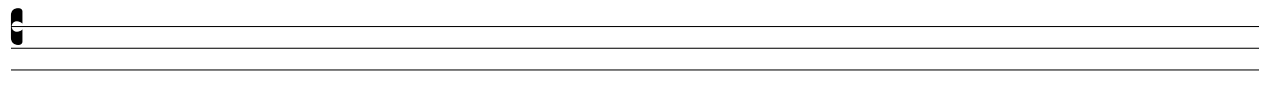
The Prayer Over the Offerings (The Epiphany of the Lord, The Mass during the Day)



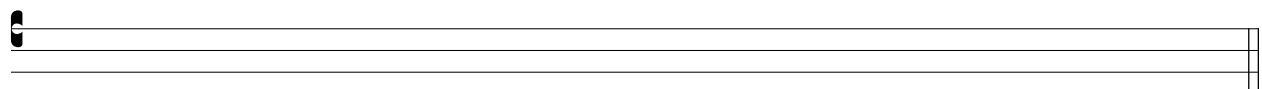
Look with favor, Lord, we pray, on these gifts of your Ch-urch,



which are offered now not gold or frankincense or myrrh, but



he who by them is proclaimed, sacrificed and received, Jé-sus

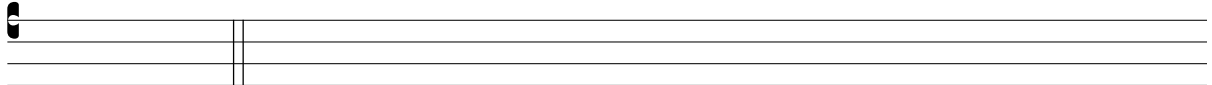


Christ. Who lives and reigns for ev-er and ev-er. **R.** A-men.

### Simple Tone

The presidential prayers (Collects, Prayers over the Offerings, Prayers after Communion) may also be sung according to the simple tone, which follows.

#### INVITATION



Let us pray.

For the Flex and the Full Stop, the pointing depends upon where the accent falls. When the final syllable is accented, a flex (+) sign or double grave (") is to be given to it. When the final syllable is not accented, this syllable is sung on the Reciting Tone and the flex sign or double grave is to be placed so as to indicate where one descends for the non-accented syllable(s).

Examples:

...on the gifts of your CHURCH,

...from among your BLESS - ings

...Jesus CHRIST

reDEMPTION.

For the Mediant cadence, the grave (') is placed two syllables before the final accent, without respect to the accentuation of these two syllables.

FRANKin - cense or MYRHH

our TEMP - or - al OFFering

Collect (First Sunday of Advent)



Grant your faithful, we pray, almighty God, the resolve to run



forth to meet your Christ with righteous deeds at his coming,



so that, gathered at his right hand, they may be worthy to



possess the heavenly kingdom. Through our Lord Jesus Christ,



your Son, who lives and reigns with you in the unity of



the Holy Spirit, one God, for ever and ever. R. Amen.


Prayer over the Offerings (The First Sunday of Advent)




Accept, we pray, O Lord, these offerings we make, gathered





from among your gifts to us, and may what you grant


  
us to celebrate devoutly h'ere below gain for us the prize


  
of eternal redempti"on. Through Christ our Lord. *R.* Amen.

*The Prayer Over the Offerings (The Epiphany of the Lord, The Mass during the Day)*

  
Look with favor, Lord, we pray, on these gifts of your Ch†urch,

  
in which are offered now not gold or frankin-c'ense or myrrh,

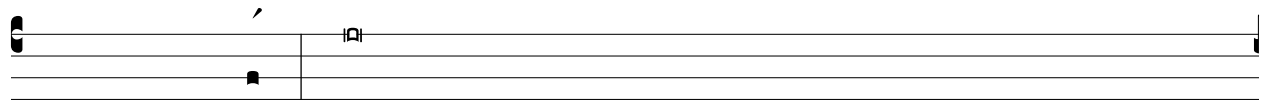
  
but he who by them is proclaimed, sacrificed and received, Jesus

  
Ch"rist. Who lives and reigns for ever and ever. *R.* Amen.

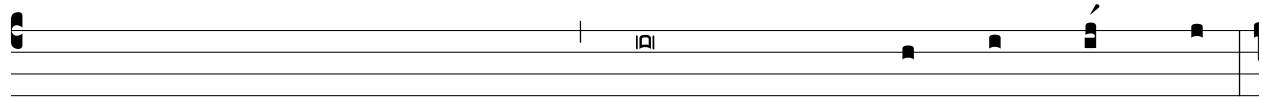
First Reading for the First Sunday of Advent, Year B (NRSV)

*Isaiah 63:16b-17, 19b;64:2-7*

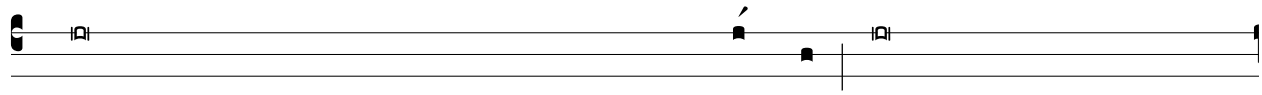
  
You, O Lord, are our Fá-ther; 'Our Redeemer from of old'



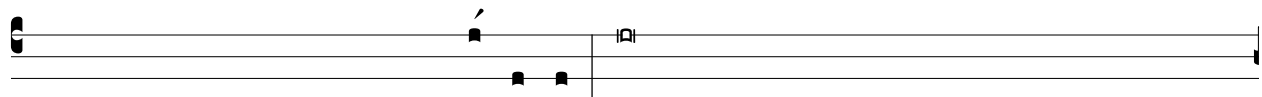
is your náme. Why, O Lord, do you make us stray from your



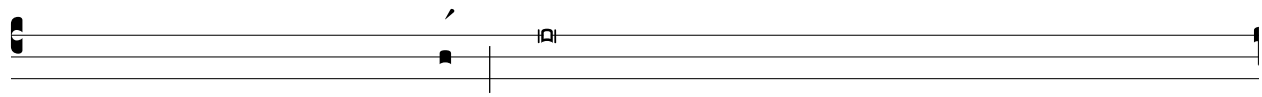
ways and harden our heart, so that we do not féar you?



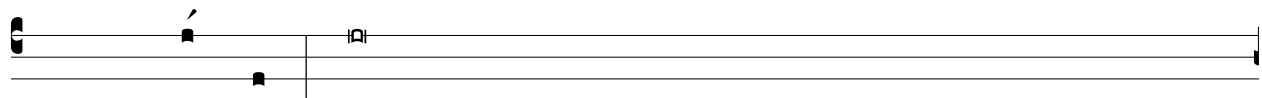
Turn back for the sake of your sérv-ants, for the sake of the



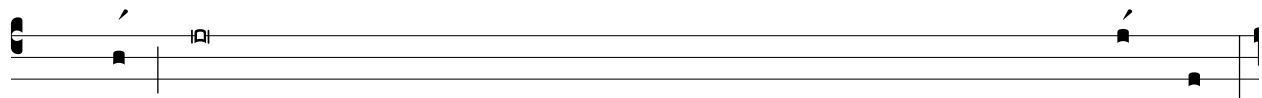
tribes that are your hér-it-age. O that you would tear open the



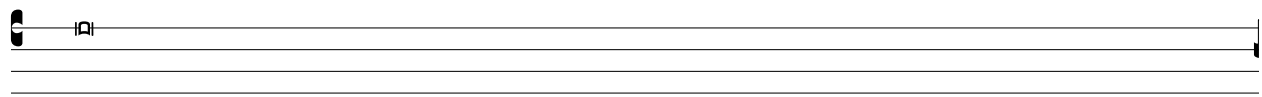
heavens and come dówn, so that the mountains would quake at



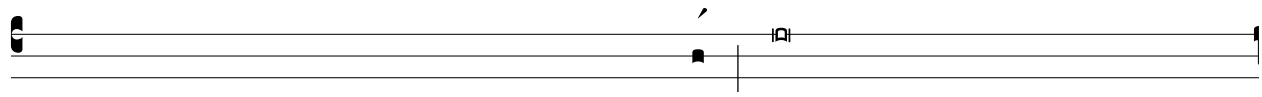
your prés-ence. When you did awesome deeds that we did not



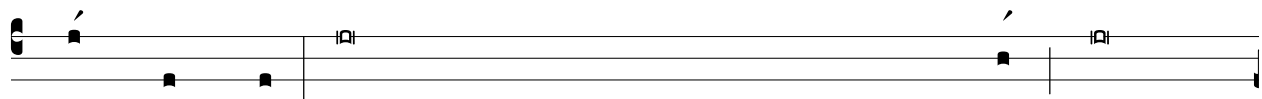
ex-péct, you came down, the mountains quaked at your prés-ence.



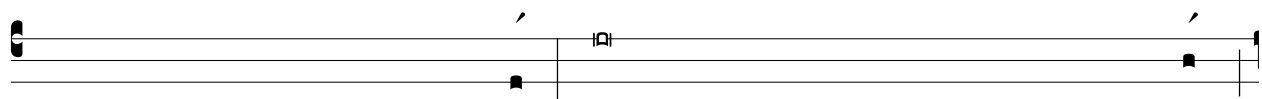
From ages past no one has heard, no ear has perceived, no



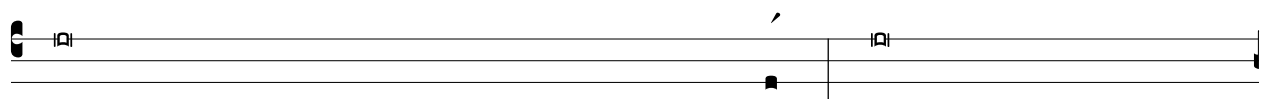
eye has seen any God besides yóu, who works for those who



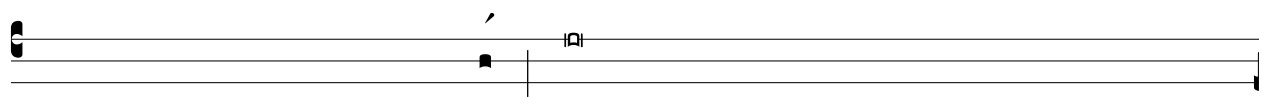
wáit for him. You meet those gladly who do ríght, those who



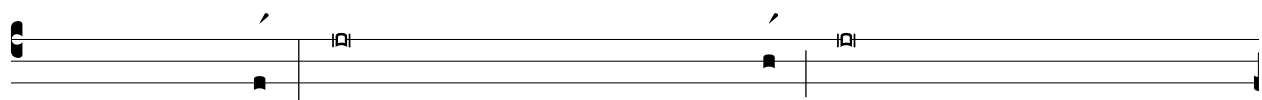
remember you in your wáys. But you were angry, and we sínned;



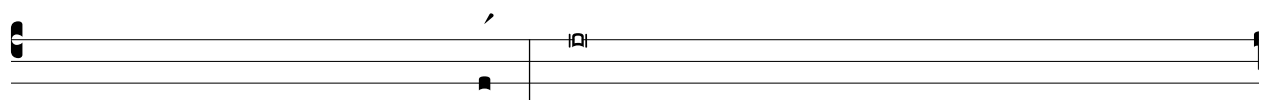
because you hid yourself we trans-gréssed. We have all become



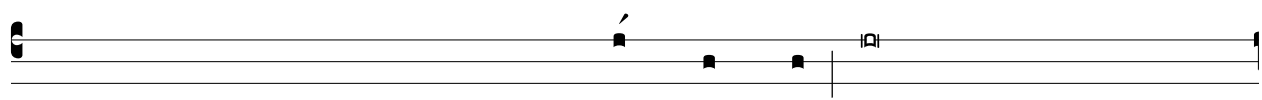
like one who is un-cléan, and all our righteous deeds are like



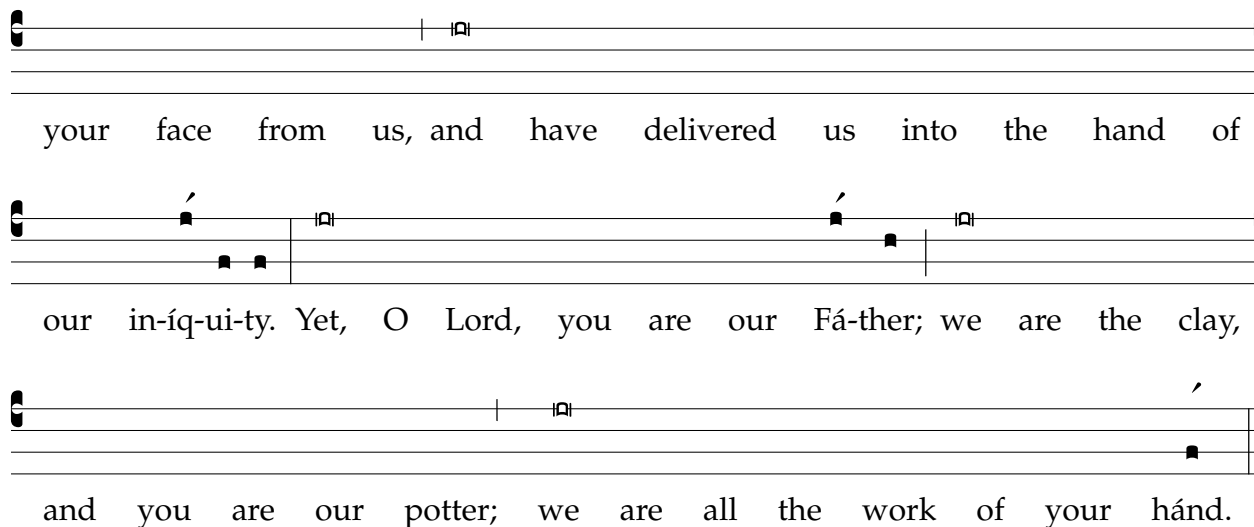
a filthy clóth. We all fade like a léaf, and our iniquities, like



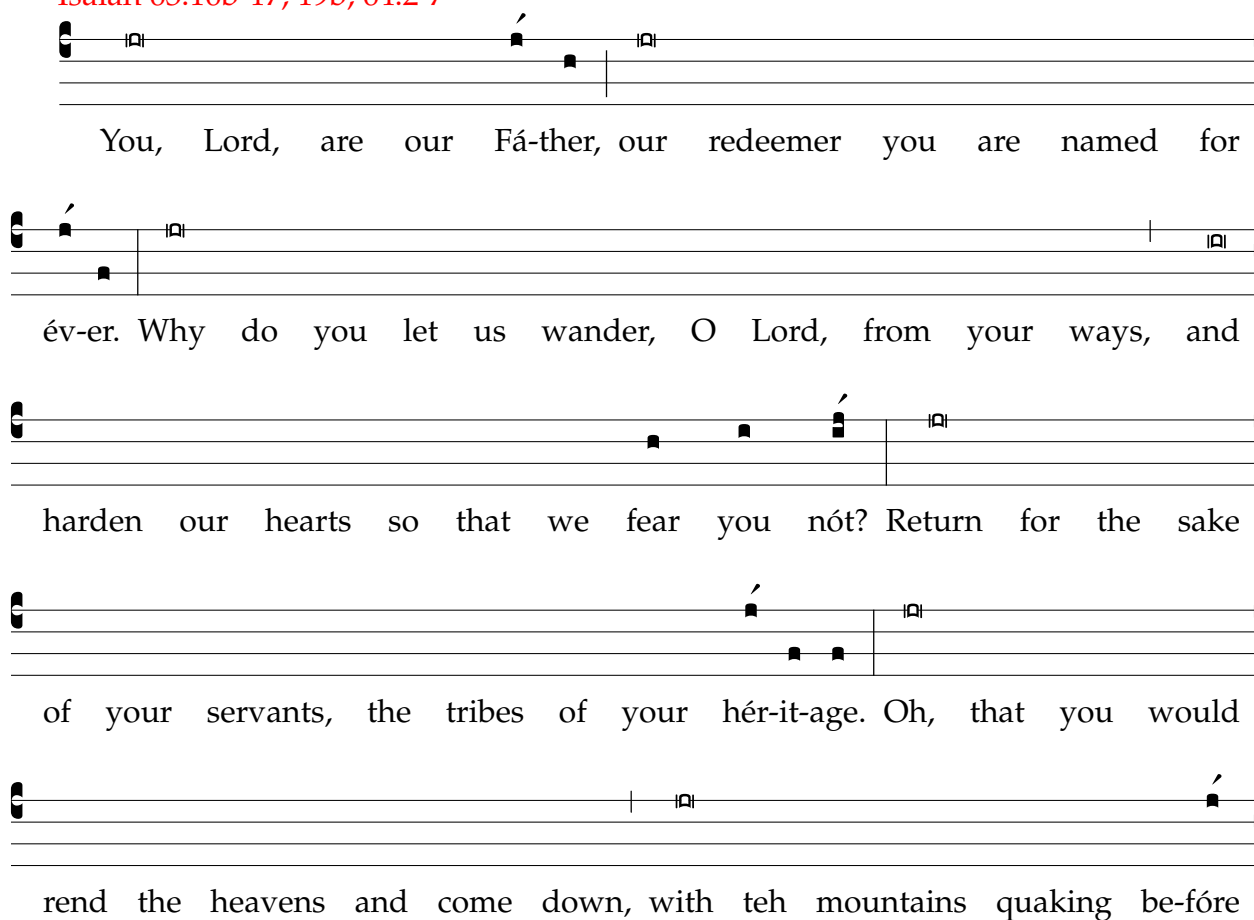
the wind, take us a-wáy. There is no one who calls on your



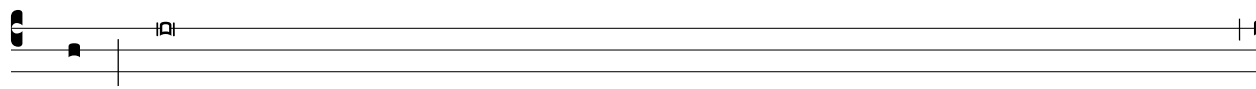
name, or attempts to take hólđ of you; for you have hidden



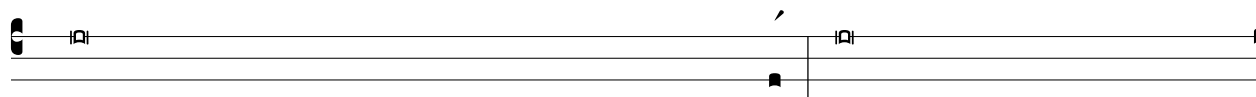
First Reading for the First Sunday of Advent, Year B (NAB)  
Isaiah 63:16b-17, 19b; 64:2-7



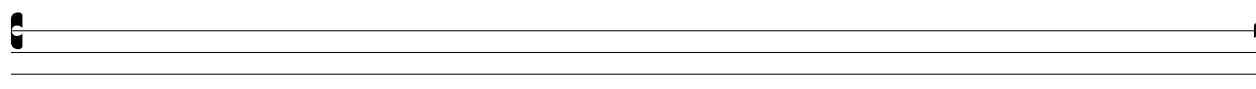




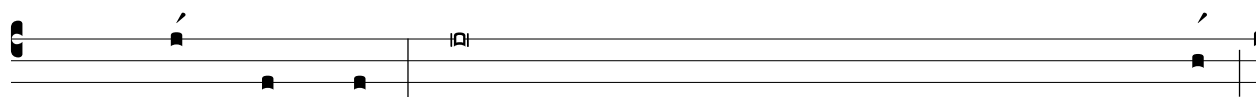
you, while you wrought awesome deeds we could not hope for,



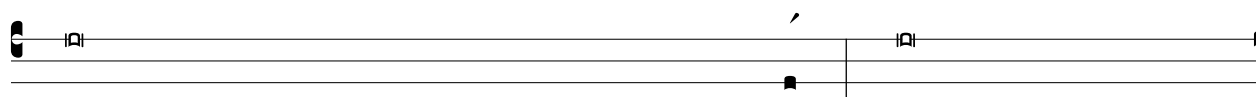
such as they had not heard of from óld. No ear has ever heard,



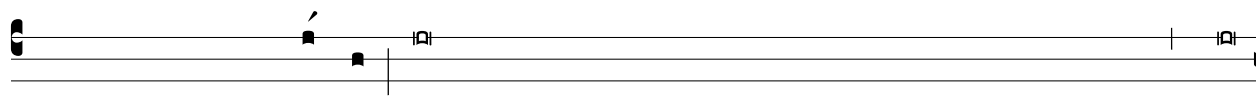
no eye ever seen, any God but you doing such deeds for those



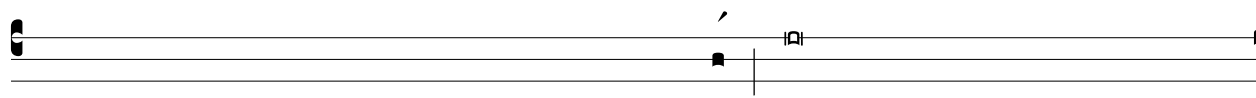
who wait for him. Would that you might meet us doing right,



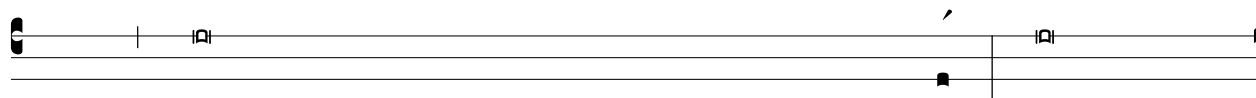
that we were mindful of you in our ways! Behold, you are angry,



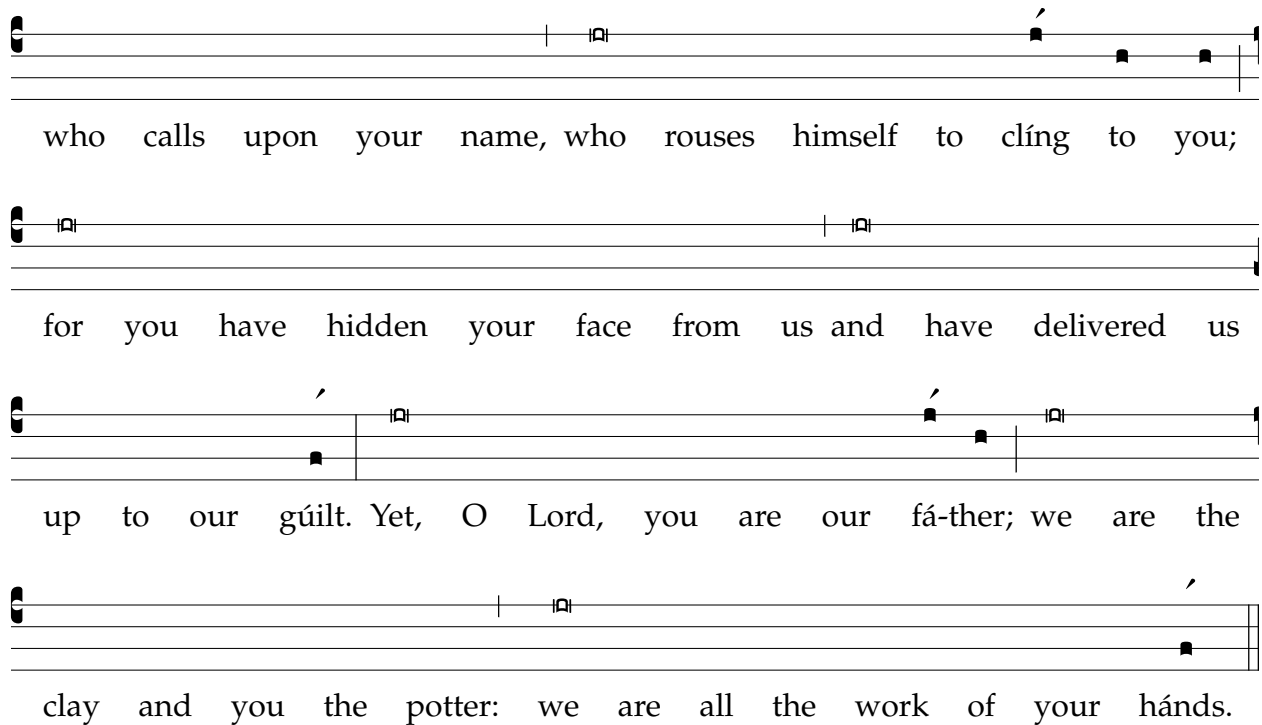
and we are sín-ful; all of us have become like unclean people, all



our good deeds are like polluted rágs; we have all withered like



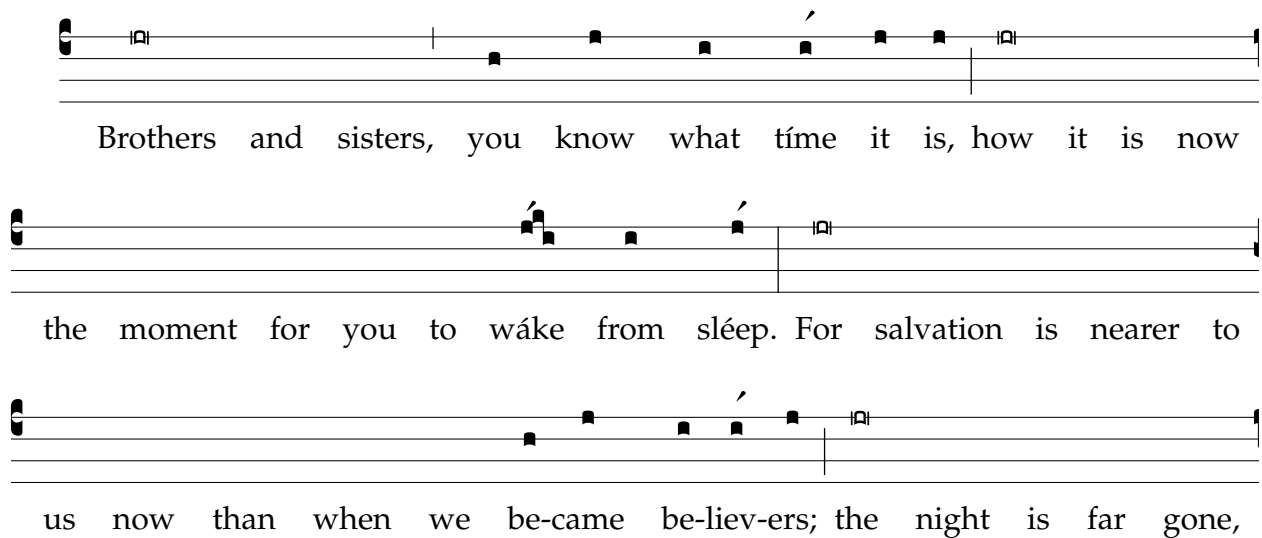
leaves, and our guilt carries us away like the wínd. There is none



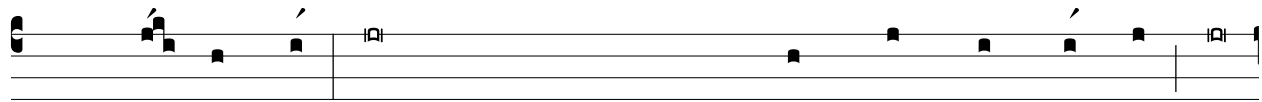
who calls upon your name, who rouses himself to clíng to you;  
 for you have hidden your face from us and have delivered us  
 up to our gúilt. Yet, O Lord, you are our fá-ther; we are the  
 clay and you the potter: we are all the work of your hánds.

Second Reading for the First Sunday of Advent, Year A (NRSV)

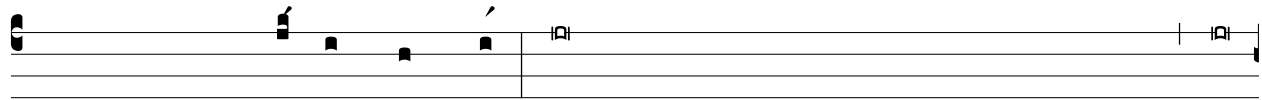
Romans 13:11-14



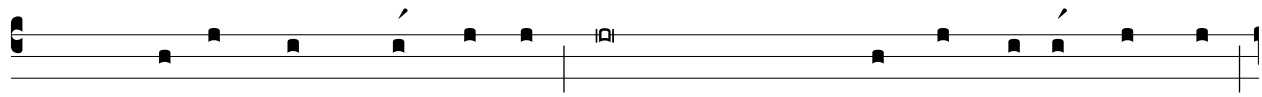
Brothers and sisters, you know what tíme it is, how it is now  
 the moment for you to wáke from sléep. For salvation is nearer to  
 us now than when we be-came be-liev-ers; the night is far gone,



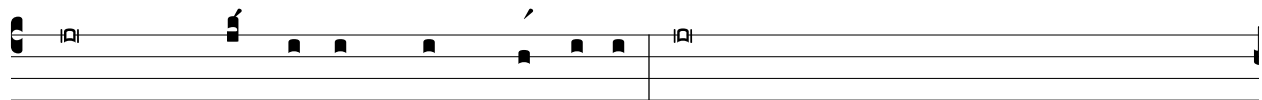
the dáy is néar. Let us then lay aside the works of dárk-ness and



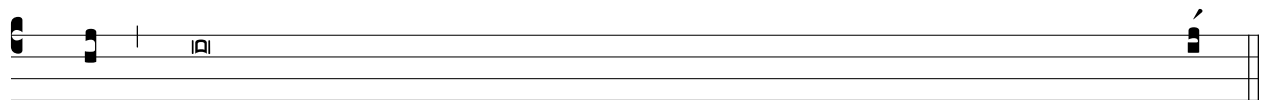
put on the ár-mor of líght; let us live honorably as in the day, not



in re-vel-ing and drúnk-en-ness, not in debaucher-y and li-cén-tious-ness,



not in quá-rel-ing and jéal-ou-sy. Instead, put on the Lord Jesus

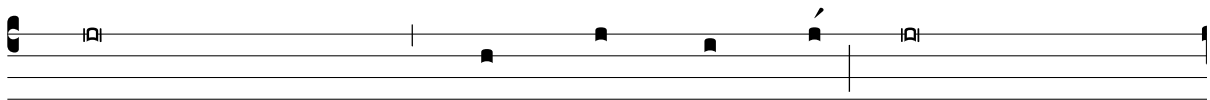


Christ, and make no provision for the flesh, to gratify its de-síres.

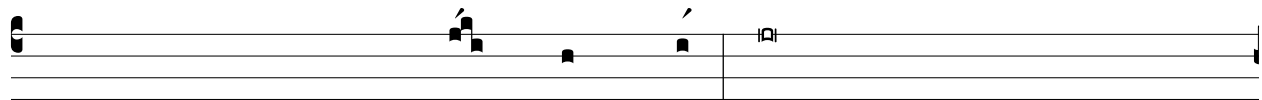
Text (c) 1989, Division of Christian Edication of the National Council of Churches of Christ in the United States of America. All rights reserved.

Second Reading for the First Sunday of Advent, Year A (NAB)

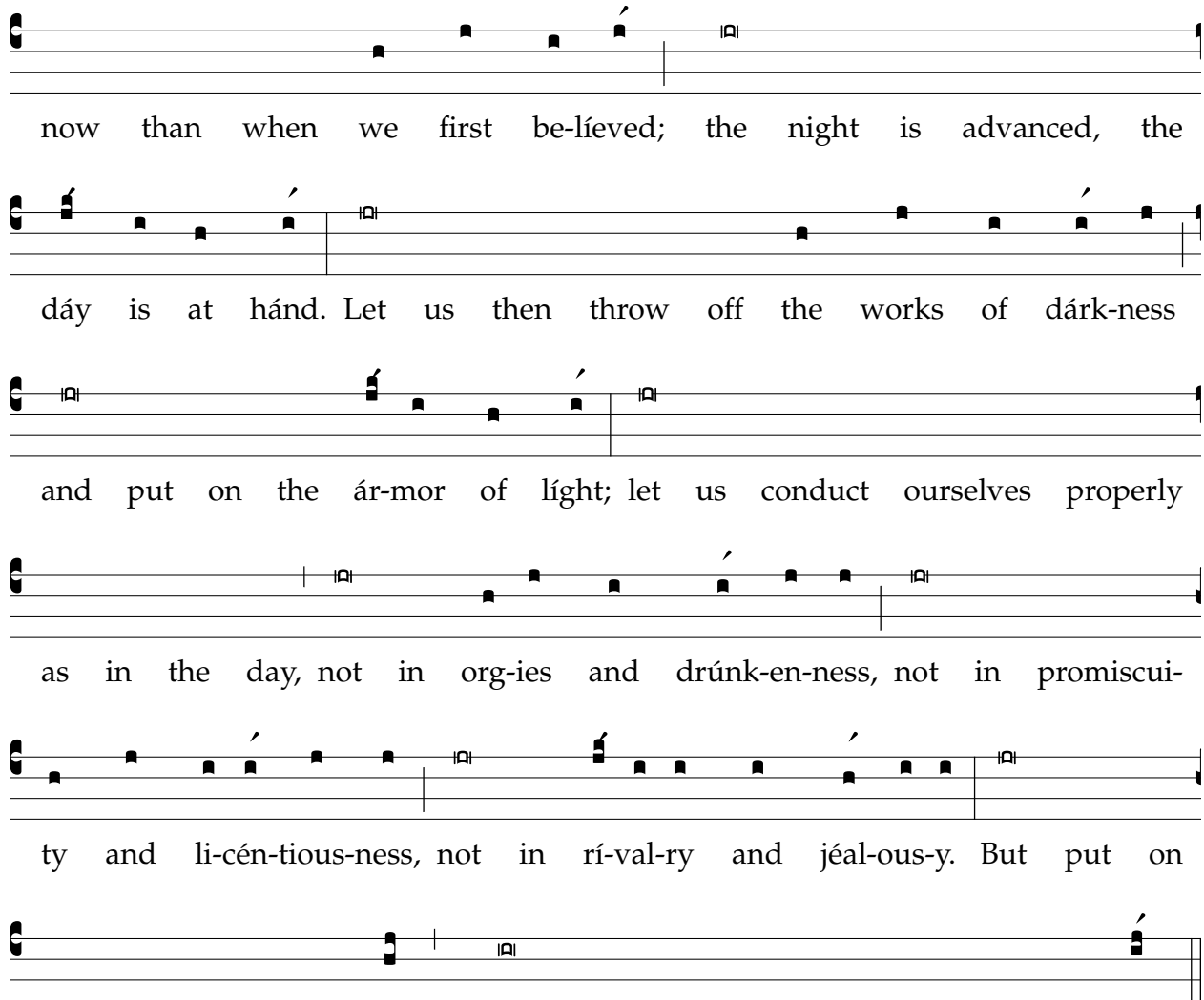
Romans 13:11-14



Brothers and sisters, you know the tíme; it is the hour



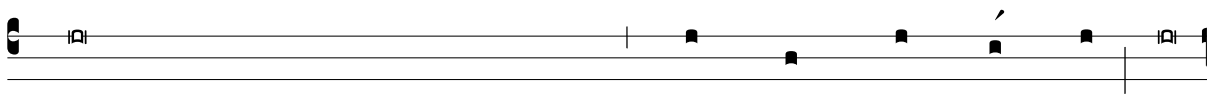
now for you to a-wáke from sléep. For our salvation is nearer



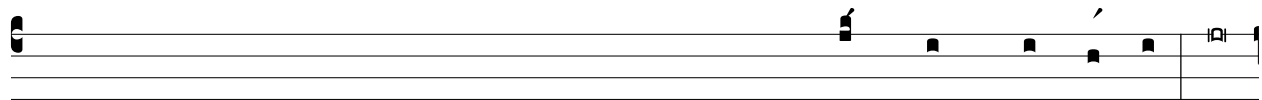
now than when we first be-líeved; the night is advanced, the  
 dáy is at hánd. Let us then throw off the works of dárk-ness  
 and put on the ár-mor of líght; let us conduct ourselves properly  
 as in the day, not in org-ies and drúnk-en-ness, not in promiscui-  
 ty and li-cén-tious-ness, not in rí-val-ry and jéal-ous-y. But put on  
 the Lord Jesus Christ, and make no provision for the flésh.

Second Reading for the First Sunday of Advent, Year A (JB)

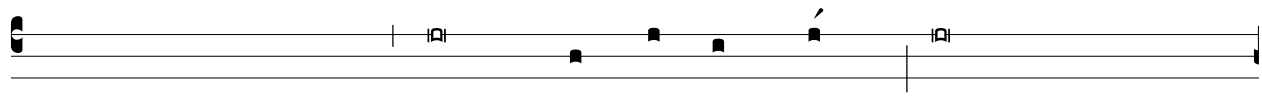
Romans 13:11-14



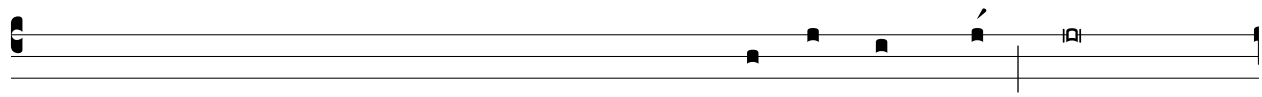
You know "the time" has come: you must wake úp now: our



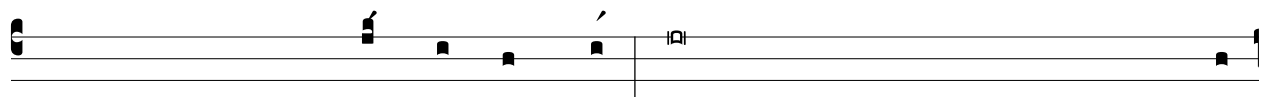
salvation is even nearer than it was when we were con-vért-ed. The



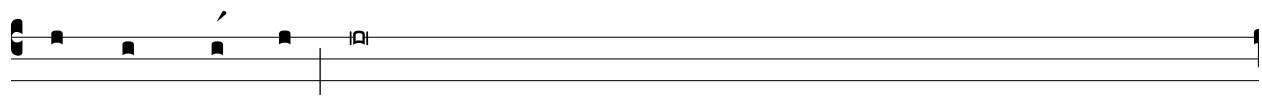
night is almost over, it will be day-light sóon - let us give up all



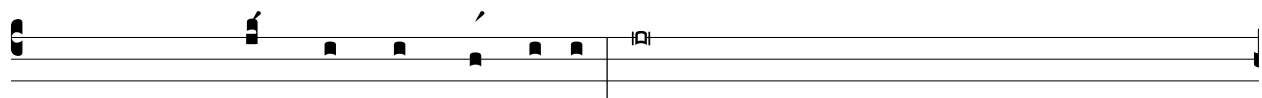
the things we prefer to do under cov-er of the d'ark; let us arm



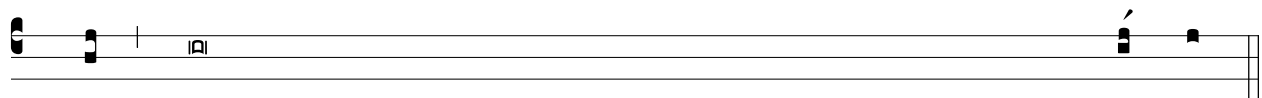
ourselves and ap-péar in the líght. Let us live decently as people do



in the day-time: no drunken orgies, no promiscuity or licentiousness,



and no wrángl-ing or jéal-ous-y. Let your armour be the Lord Jesus

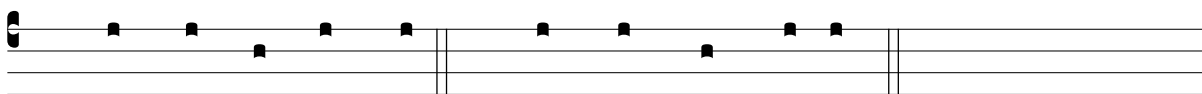


Christ, forget about satisfying your bodies with all their cráv-ings.

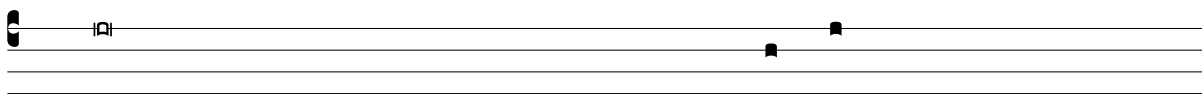
### Tones for the Readings

#### III. The Gospel

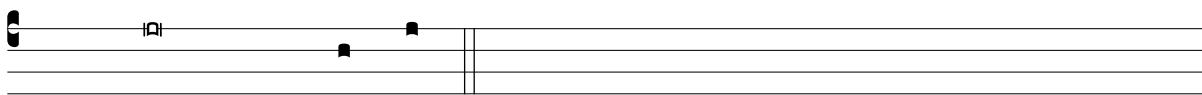
#### Before the Gospel



V. The Lord be with you. R. And with your spir-it.



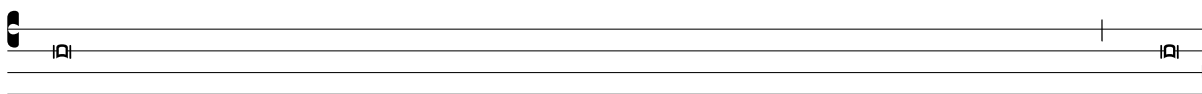
V. A reading from the holy Gospel according to Mat-



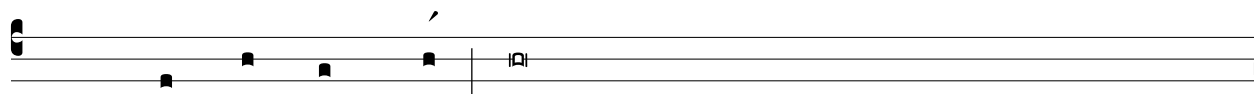
R. Glory to you, O Lord.

The mediant is used at the end of major clauses within a sentence, In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

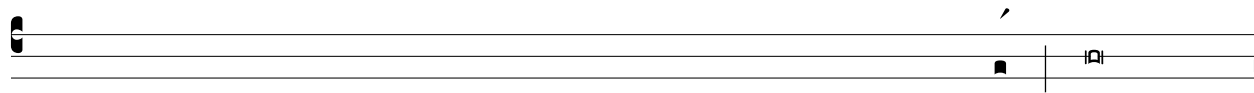
Gospel Reading for Pentecost (NRSV)  
John 20:19-23



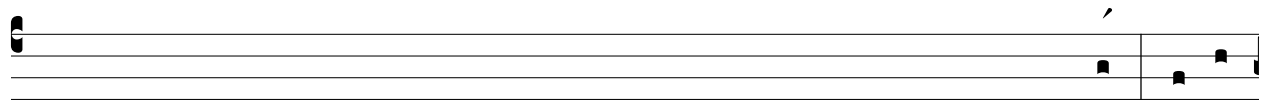
It was evening on the day Jesus rose from the dead, the



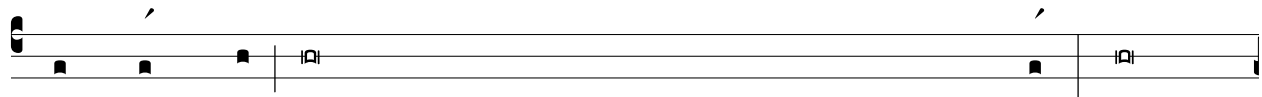
first day of the week, and the doors of the house where the



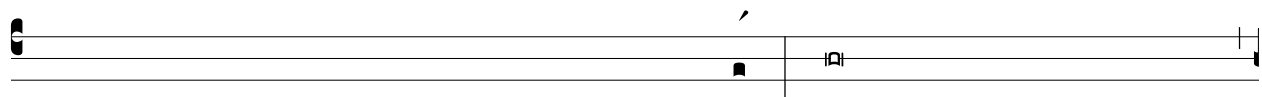
disciples had met were locked for fear of the Jews. Jesus came



and stood among them and said, 'Peace be with yóu'. Af-ter



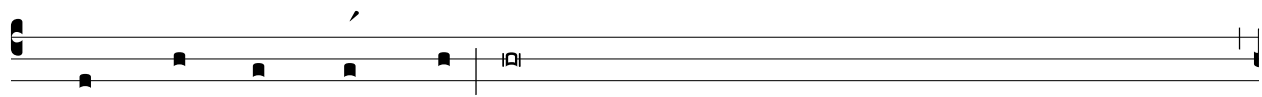
he sáid this, he showed them his hands and his síde. Then the



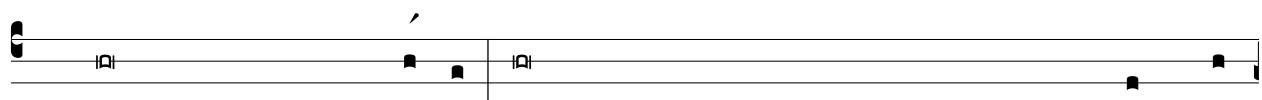
disciples rejoiced when they saw the Lórd. Jesus said to them again,



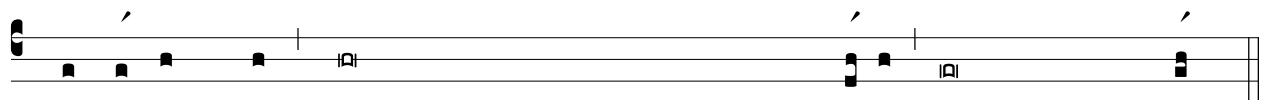
'Peace be with yóu. As the Fa-ther has sént me, so I send yóu'.



When he had sáid this, he breathed on them and said to them,



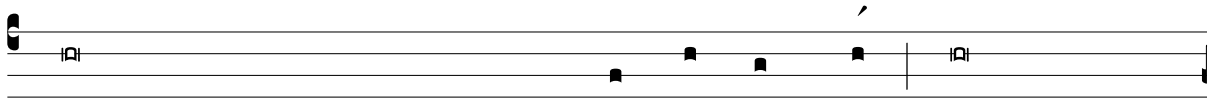
'Receive the Holy Spír-it. If you forgive the sins of any, they are



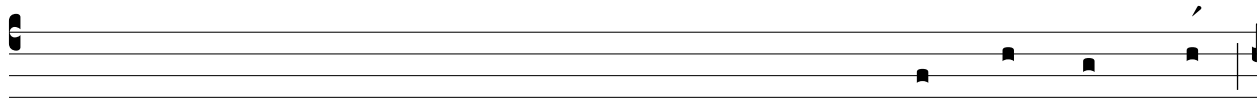
for-gív-en them; if you retain the sins of án-y, they are re-táined'.

Gospel Reading for Pentecost (NAB)

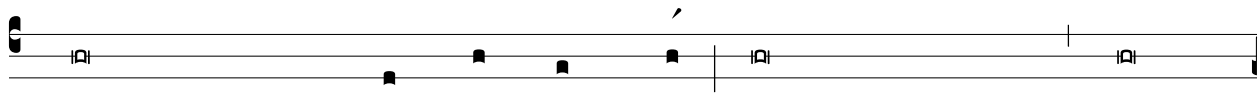
John 20:19-23



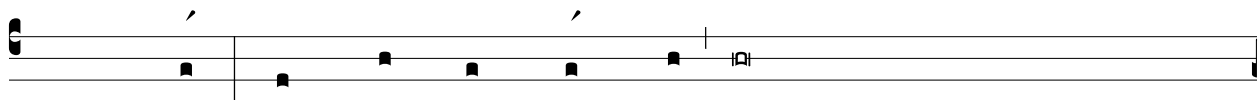
On the evening of that first day of the wéek, when the doors



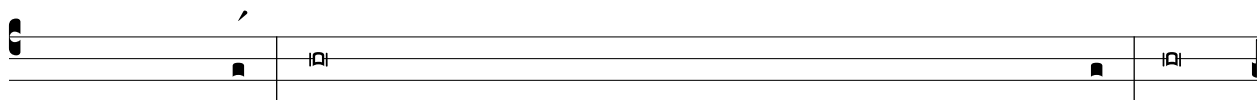
were locked, where the disciples were, for fear of the Jéws,



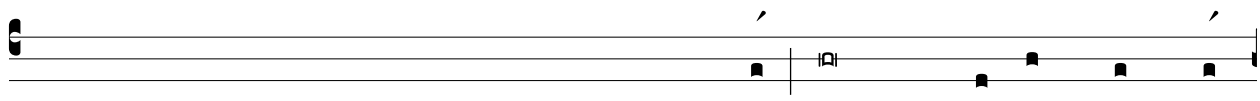
Jesus came and stood in their mídst and said to them, "Peace be



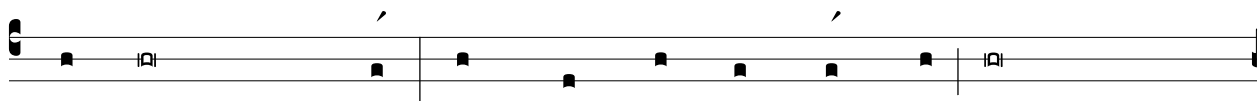
with yóu." When he had sáid this, he showed them his hands



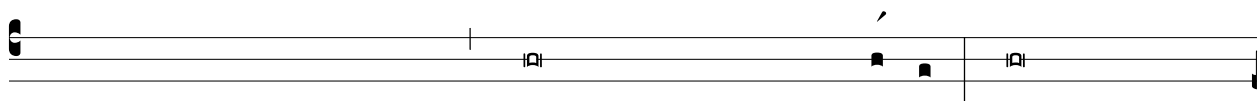
and his síde. The disciples rejoiced when they saw the Lórd. Je-sus



said to them again, "Peace be with yóu. As the Fa-ther has sént

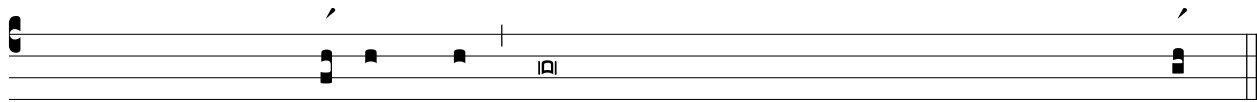


me, so I send yóu." And when he had sáid this, he breathed on



them and said to them, "Receive the Holy Spír-it. Whose sins you





forgive are for-giv-en them, and whose sins you retain are re-tained."

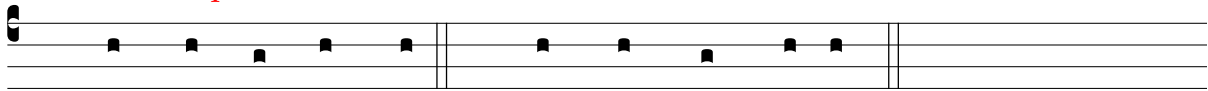
Text (c) 1970, 1997, 1998, Confraternity of Christian Doctrine. All rights reserved.

## Tones for the Readings

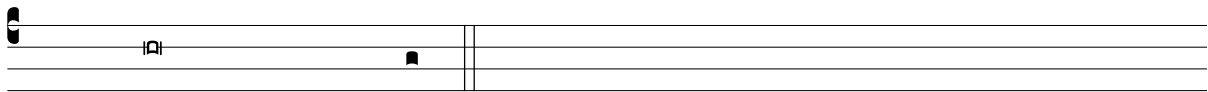
### III. The Gospel

(Solemn Tone)

Before the Gospel



∇. The Lord be with you. Ṙ. And with your spir-it.

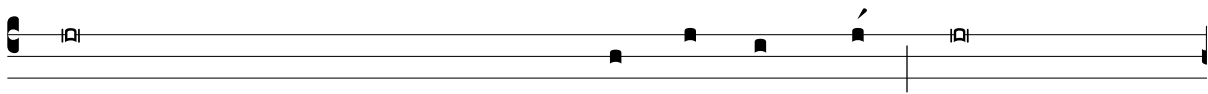


Ṙ. Glory to you, O Lord.

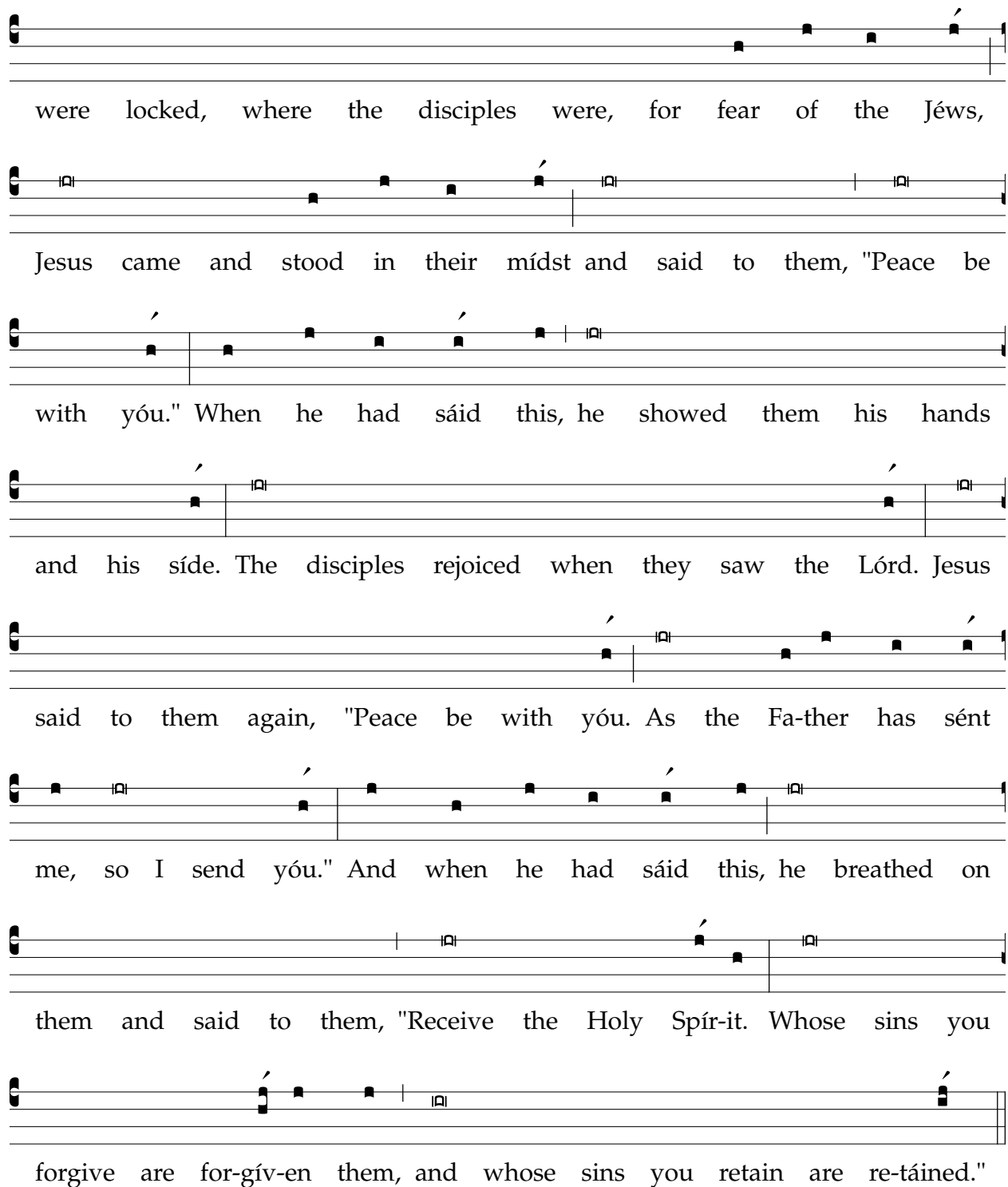
The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

## Gospel Reading for Pentecost (NAB)

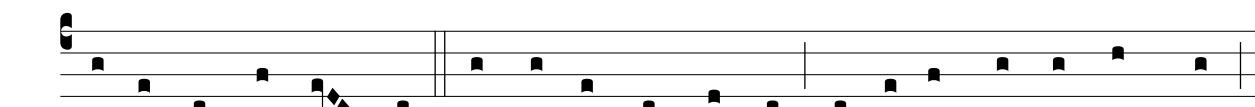
### John 20:19-23



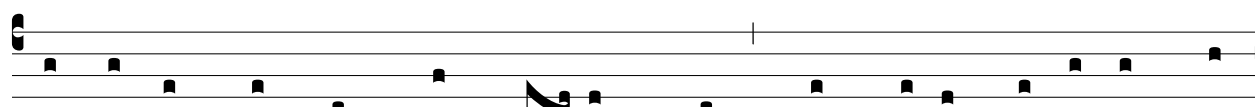
On the evening of that first day of the wéek, when the doors



were locked, where the disciples were, for fear of the Jéws,  
Jesus came and stood in their mídst and said to them, "Peace be  
with yóu." When he had sáid this, he showed them his hands  
and his síde. The disciples rejoiced when they saw the Lórd. Jesus  
said to them again, "Peace be with yóu. As the Fa-ther has sént  
me, so I send yóu." And when he had sáid this, he breathed on  
them and said to them, "Receive the Holy Spír-it. Whose sins you  
forgive are for-gív-en them, and whose sins you retain are re-táined."



I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en and earth,  
of all things vis-i-ble and in-vis- i-ble.

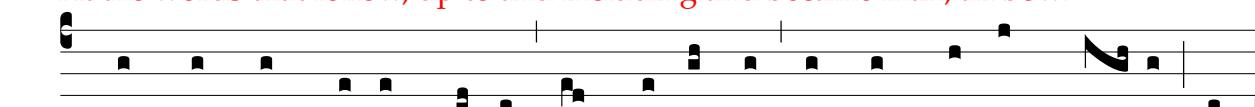


I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son  
of God, born of the Fa-ther be-fore all a- ges. God from God,  
Light from Light, true God from true God, be-got-ten, not made,  
con-sub-stan-tial with the Fa-ther; through him all things were made.



For us men and for our sal-va-tion he came down from heav-en,

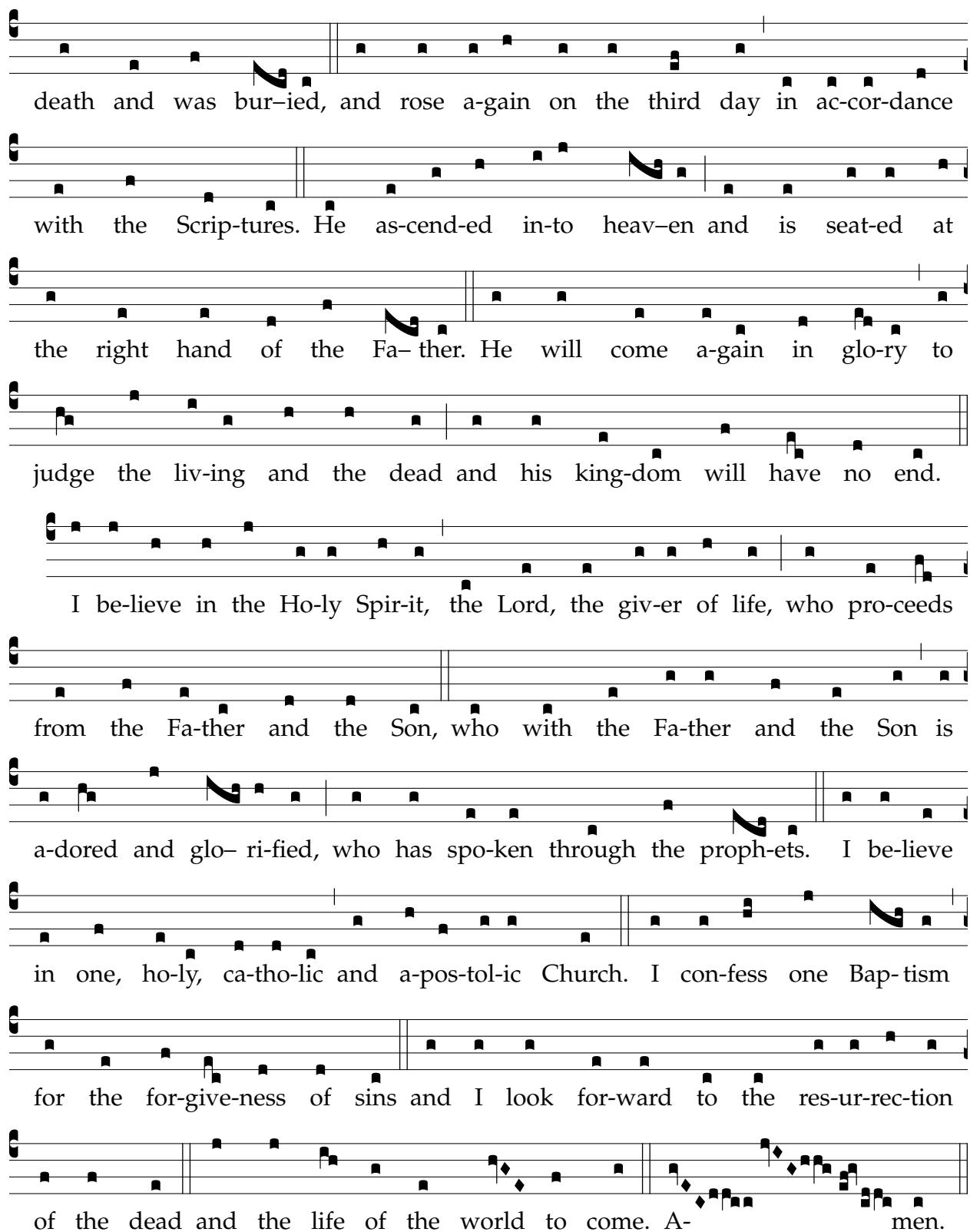
*At the words that follow, up to and including and became man, all bow.*



and by the Ho-ly Spir-it was in-car-nate of the Vir-gin Mar-y, and  
be-came man.



For our sake he was cru- ci-fied un-der Pon-tius Pi-late, he suf-fered



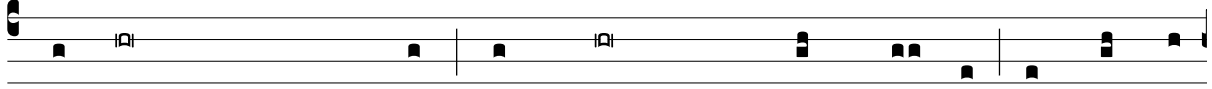
death and was bur-ied, and rose a-gain on the third day in ac-cor-dance  
with the Scrip-tures. He as-cend-ed in-to heav-en and is seat-ed at  
the right hand of the Fa-ther. He will come a-gain in glo-ry to  
judge the liv-ing and the dead and his king-dom will have no end.

I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-ceeds  
from the Fa-ther and the Son, who with the Fa-ther and the Son is  
a-dored and glo-ri-fied, who has spo-ken through the proph-ets. I be-lieve  
in one, ho-ly, ca-tho-lic and a-pos-tol-ic Church. I con-fess one Bap-tism  
for the for-give-ness of sins and I look for-ward to the res-ur-rec-tion  
of the dead and the life of the world to come. A-men.

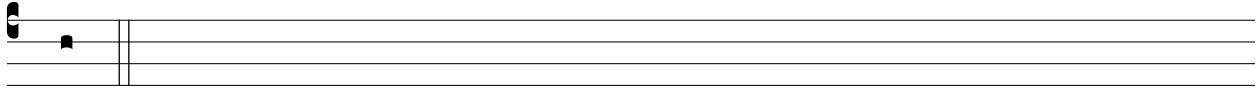
The image shows a musical score for a Credo. It consists of eight staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The music is written in a simple, block-note style, with some beams connecting notes. There are double bar lines and repeat signs throughout the score. The lyrics are: "death and was bur-ied, and rose a-gain on the third day in ac-cor-dance with the Scrip-tures. He as-cend-ed in-to heav-en and is seat-ed at the right hand of the Fa-ther. He will come a-gain in glo-ry to judge the liv-ing and the dead and his king-dom will have no end. I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-ceeds from the Fa-ther and the Son, who with the Fa-ther and the Son is a-dored and glo-ri-fied, who has spo-ken through the proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic Church. I con-fess one Bap-tism for the for-give-ness of sins and I look for-ward to the res-ur-rec-tion of the dead and the life of the world to come. A-men."

The Lord's Prayer  
Tone B (Mozarabic)

After the chalice and paten have been set down, the Priest, with hands joined, sings:

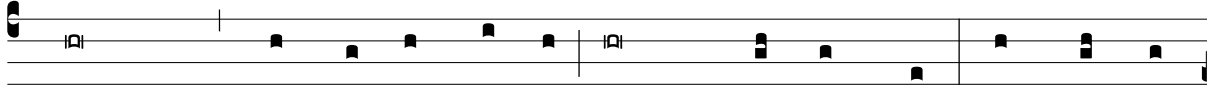


At the Savior's com-mand and formed by di-vine teach-ing, we dare to

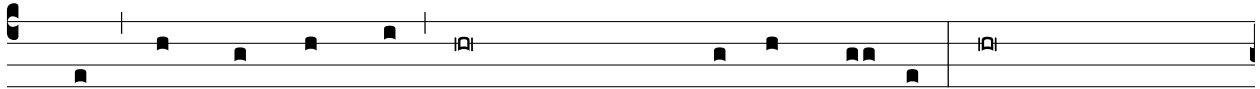


say:

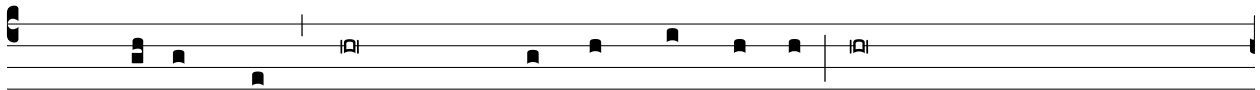
He extends his hands and, together with the people, continues:



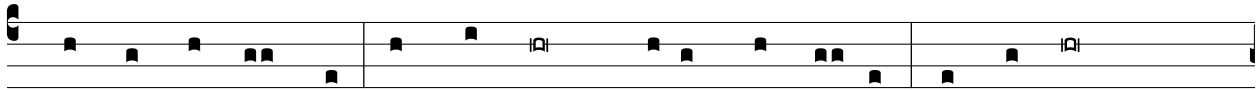
Our Father, who art in heav-en, hallowed be thy name; thy king-dom



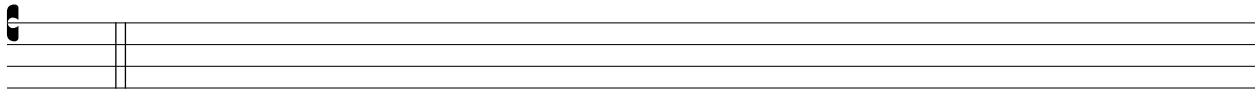
come, thy will be done on earth as it is in heav-en. Give us this day



our dai-ly bread, and forgive us our tres-pass-es, as we forgive those who



tres-pass a-against us; and lead us not in-to temp-ta-tion, but de-liver us from



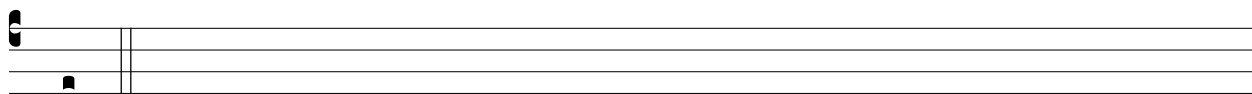
evil.

The Lord's Prayer  
Tone C (Solemn Anaphora Tone)

After the chalice and paten have been set down, the Priest, with hands joined, sings:



At the Savior's com-mand and formed by di-vine teach-ing, we dare to

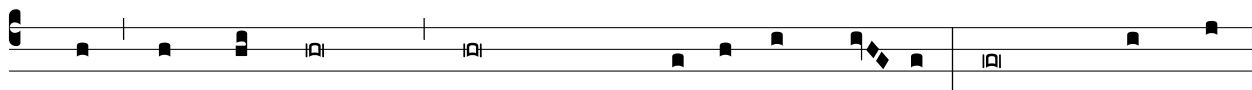


say:

He extends his hands and, together with the people, continues:



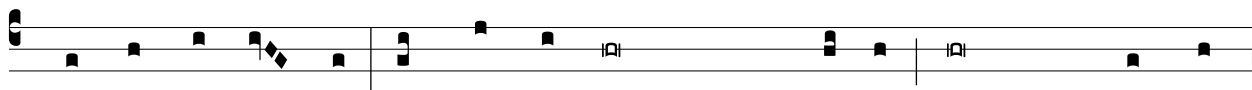
Our Fath-er, who art in heav-en, hal-lowed be thy name; thy king-dom



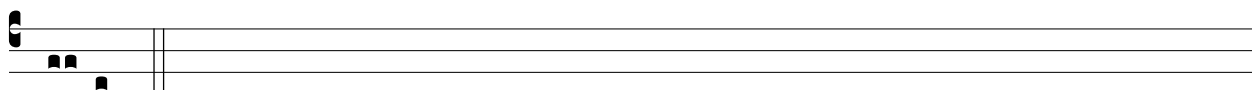
come, thy will be done on earth as it is in heav-en. Give us this day



our dai-ly bread, and for-give us our tres-pass-es, as we forgive those who



tres-pass a-against us; and lead us not into temp-ta-tion, but deliver us from

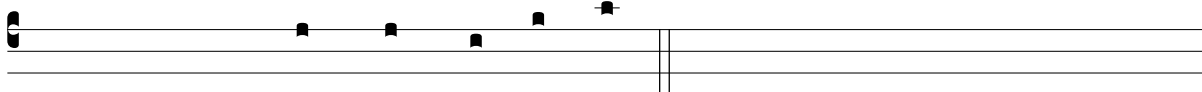


e- vil.

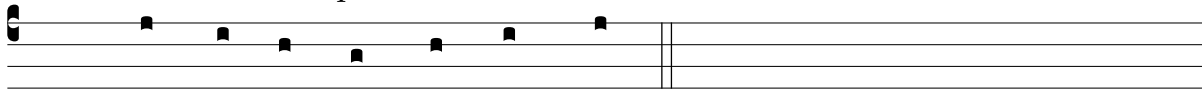
## PRAYER OF THE FAITHFUL

The text that follows the dagger (†) in the invocations given below can also be used to conclude intentions that are not sung; alternatively, the final words of the individual intentions can take its place.

A

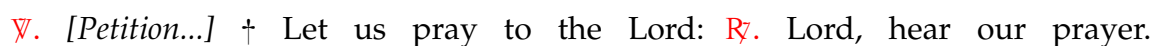


∇. [Petition...] † Be pleased to hear us:

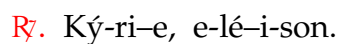
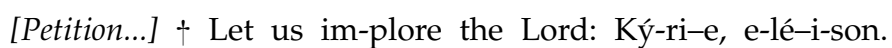


R. Lord, we ask you, hear our prayer.

B



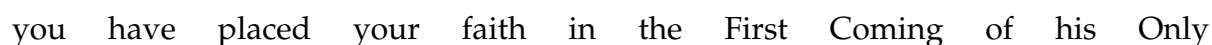
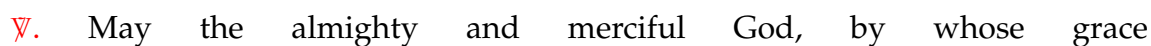
R7. Lord, have mer-cy.

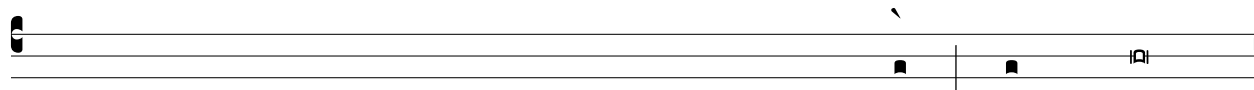


The Deacon or, in his absence, the Priest himself, sings the invitation:




Then the Priest, with hands extended over the people, sings the blessing:

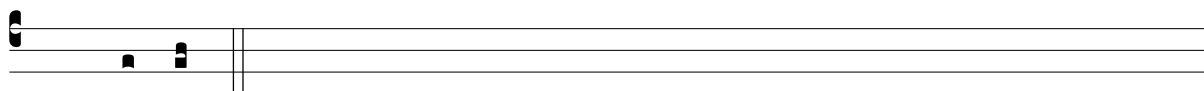




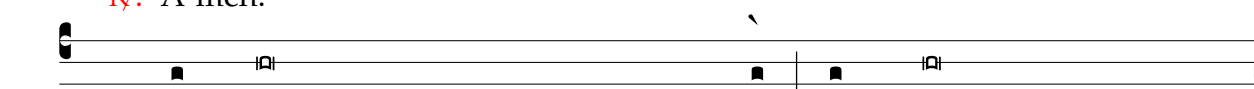
Begotten Son and yearn for his coming a-g'ain, sanctify you by



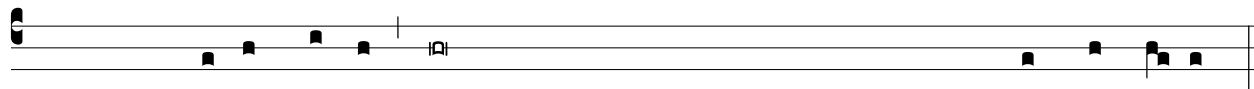
the radiance of Christ's Ád-v'ent and enrich you with his bless-ing.



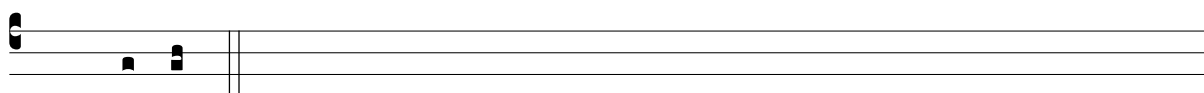
*R.* A-men.



*V.* And may the blessing of almighty G'od, the Father, and the Son, †

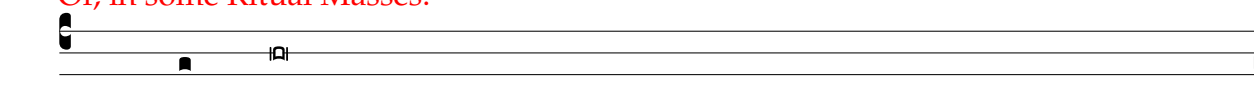


and the Ho-ly Spir-it, come down on you and remain with you for ev-er.

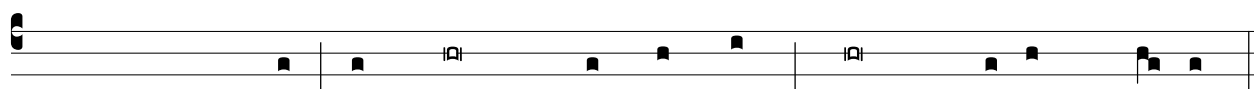


*R.* A-men

*Or, in some Ritual Masses:*

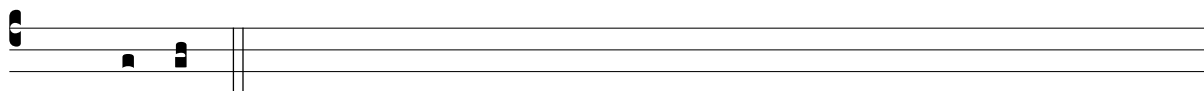


*V.* And may almighty God bless all of you, who are gathered for



these sacred rites, the Father, and the Son, † and the Ho-ly Spir-it.

*here,*

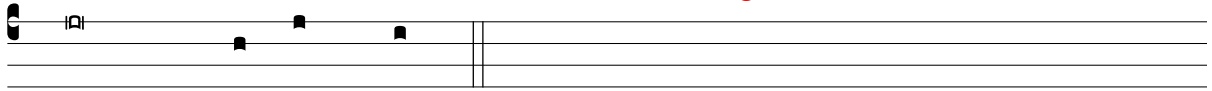


*R.* A-men.

**Simple Tone**

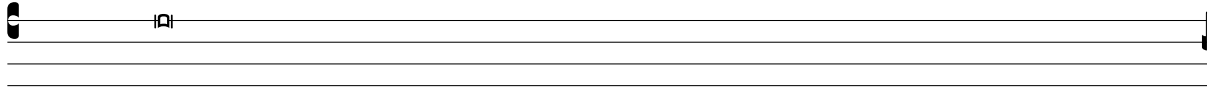


The Deacon or, in his absence, the Priest himself, sings the invitation:

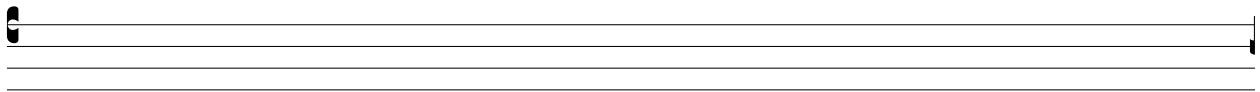


Bow down for the blessing.

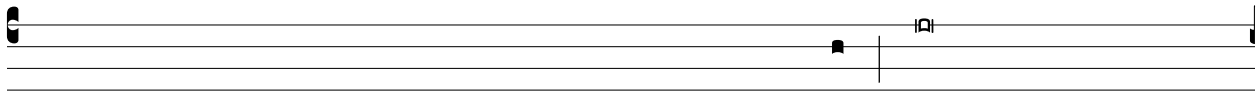
Then the Priest, with hands extended over the people, sings the blessing:



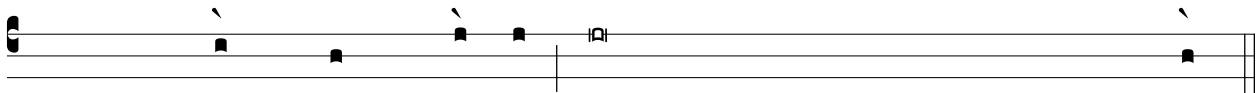
∇. May the almighty and merciful God, by whose grace



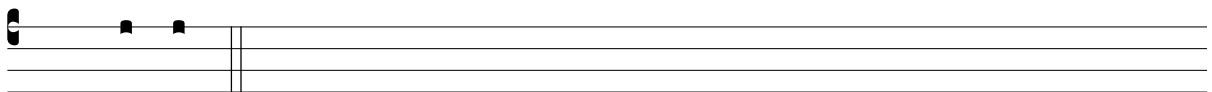
you have placed your faith in the First Coming of his Only



Begotten Son and yearn for his coming a-gain, sanctify you by the



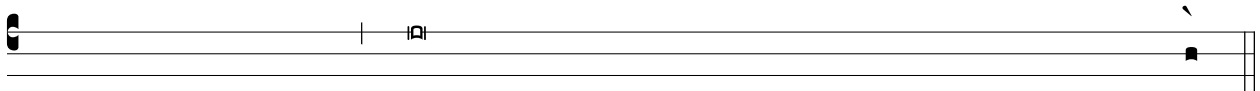
radiance 'of Christ's Ád-vent and enrich you with his bless-ing.



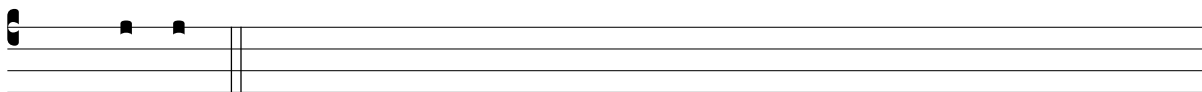
R̃. A-men.



∇. And may the blessing of al-m'ight-y Gód, the Father, and the Son, †

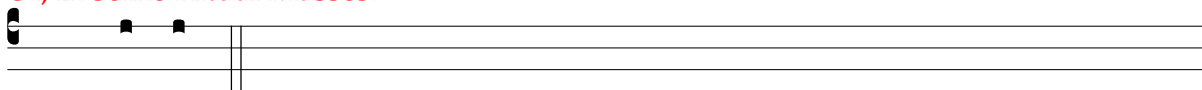


and the Holy Spirit, come down on you and remain with you for ev-er.



R. A-men.

Or, in some Ritual Masses:



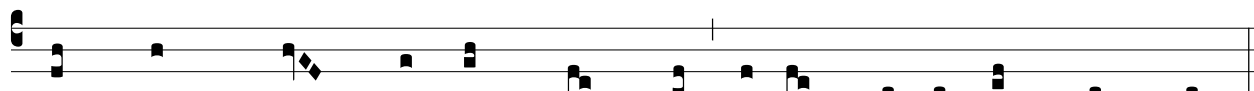
R. A-men.

### Gloria laus et honor

Refrain



Glo-ry and hon-or and praise be to you, Christ, King and Re-deem-er,



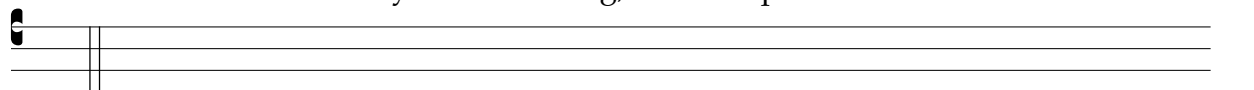
to whom young chil-dren cried out lov-ing Ho-san-nas with joy.

### Ubi Caritas

Refrain



Where true char-i-ty is dwell-ing, God is pre-sent there.

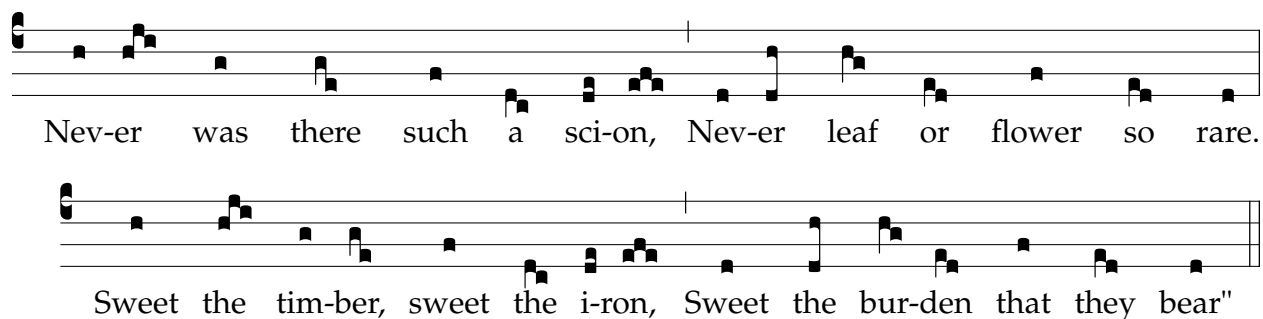


### Crux fidelis

All:



Faith-ful Cross the Saints re-ly on, No-ble tree be-yond com-pare!



After odd verses the first two lines of the antiphon are sung, "Faithful...rare  
After even verses the last two lines of the antiphon are sung, "Sweet the timber...bear!"

### The Announcement of Easter and the Movable Feasts

On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor, in keeping with an ancient practice of the Holy Church, announces from the ambo the movable feasts of the current year according to this formula: